

A
S E R M O N

Preached before the

Incorporated SOCIETY
FOR THE

*Propagation of the Gospel in
Foreign Parts ;*

AT THEIR

ANNIVERSARY MEETING

IN THE

Parish Church of ST. MARY-LE-BOW,

On FRIDAY February 18, 1763.

By the Right Reverend Father in GOD,
JOHN Lord Bishop of BANGOR.

L O N D O N :

Printed by E. OWEN and T. HARRISON in
Warwick-Lane ; and Sold by A. MILLAR
at *Buchanan's Head in the Strand.*

MDCCCLXIII.

694. f. 17.
5

Report

At the Anniversary Meeting of the Society
for the Propagation of the Gospel in
Foreign Parts, in the Vestry Room of
St. Mary-le-Bow, on Friday the 18th
Day of February, 1763.

AGREED, that the Thanks of
the SOCIETY be given to the
Right Reverend the Lord Bishop of
Bangor, for his Sermon preached this
Day before the SOCIETY; and that
his Lordship be desired to deliver a
Copy of the same to the SOCIETY
to be Printed.

Daniel Burton, Secretary,





MATTHEW xxii. 9.

*“ Go ye therefore into the highways ; and
 “ as many, as ye shall find, bid to the
 “ marriage.”*



OUR blessed Redeemer, in the parable, of which this verse is a part, declared, in as strong a manner as can be done by parable, that his gospel should be preached not only to the Jews, but also to the Gentiles ; that is, to the world in general. Agreeably to this it may be observed, that He was first promised as a blessing Gen. iii. to mankind, before the nation of the Jews 15. existed ;—and afterwards to Abraham as one, Gen. xii. “ in whom all the nations of the earth should 3. “ be blessed :”—it was also foretold, by Jacob, xviii. 18. xxii. 18. “ that unto *him* should be the gathering of Gen. xlix

“ the people :”—and frequent are the prophecies in the old testament, wherein the various blessings are recounted, which all nations should derive from the Messiah. He was therefore assuredly designed to “ be a light to
 Isaiah xlix. 6. “ the Gentiles, and for salvation unto the
 Acts xiii. 47. “ ends of the earth,” as well as “ the glory
 Luke ii. 32. “ of his people Israel.”

But it was a notion very firmly rooted in the minds of the jewish nation, that the Messiah was to be sent only to the lost sheep of the house of Israel; and, notwithstanding the clearness of the prophecies concerning Christ, and the evidence given by himself, we find, that even some of the Apostles entertained a
 Acts xi. 1 & 2. doubt on this subject, till one of them was favoured by a vision from heaven to remove that
 Acts x. 9, &c. doubt, and to convince him, that “ God had
 Acts xi. 18. “ granted to the Gentiles also repentance
 “ unto life.” It is indeed declared in scripture, that the gospel was not to be spoken or
 Matt. x. 5. preached to the Gentiles, till after it had been
 Acts iii. 16. offered to the jewish people : and the parable
 xiii. 46. before us particularly mentions, that strangers
 xviii. 5 & 6. were not invited to the wedding, till the first
 Rom. i. 16. bidden guests had refused to come; and that
 by the first bidden guests were meant the Jews
 may

may be seen by the latter part of the foregoing chapter, which contains a parable plainly to the same purport as that, from which the text is taken. But it by no means follows, either from these or any other scriptural authorities, that the gospel was not originally intended for the common benefit of all mankind, after it had been offered to the Jews. However strongly therefore the notion might have prevailed among them, that they had an exclusive right to the blessings, derived from the true Messiah, it was evidently ill founded, and appears to have taken its rise from national prejudices, misconceived opinions of the nature and office of the Messiah, and a misinterpretation of the whole tenor of the prophecies concerning him.

Now though we may thus account for the erroneous judgment of those, who persisted in the jewish religion, yet it will still remain a doubt, how any of the disciples of Christ should fall into the same mistake; since they must have found, by a long attendance upon their holy Master, that the religion, *he* taught, was not circumscribed by any peculiar ceremonies, or confined to any particular place, like *that*, which they had professed;—that it
was

was not delivered in private, and under the veil of secrecy, like some parts of the religious rights of the Gentiles;—that it was preached openly to all, who were willing to attend to it;—and that, so far as it was listened to and embraced, it might be practised in one nation as well as another.

Such being the circumstances of the religion taught by our Saviour, and such the situation of his disciples; it seems probable, that their backwardness, to preach the gospel to the Gentiles, must have arisen from their apprehending that they were under an obligation to exert their utmost in favour of their own nation, before they addressed themselves to the heathen world. Besides they might possibly think, that, by preaching the gospel to the Gentiles, they should take upon themselves the unwelcome office of pronouncing the hearts of their brethren to have been hardened beyond all admonition; when perhaps their seeming obstinacy might have been occasioned by the want of a proper and longer instruction: it therefore became the Apostles to be very cautious and diffident in a point of such importance. But God knew the hearts of that disobedient people, though they

they did not; and the appointed time was come to give them up to their corrupt affections and obstinate blindness:—and no sooner were the minds of the Apostles enlightened in this respect, than with a zeal, which no difficulties could withstand, no dangers abate, they proclaimed those glad tidings, which they had received, “ bidding “ to the wedding as many as they found in “ the highways.” Nor can this their zeal be wondered at, when we consider the solemn charge, given to them by Christ himself to preach the gospel, and the promise of supernatural assistance to qualify them for the performance of this function. They must have concluded from hence, that it was the great important branch of their duty; and this conclusion must have been farther confirmed to them by the attentive consideration of that religion, which they were enjoined to teach. They could not but see, that the scope of it was to give right notions of the Deity;—to inculcate a reliance upon his power and goodness,—to reveal and enforce the doctrine of true repentance, with a promise of reconciliation through the powerful intercession of the Son of God,—to inspire universal love, good-will, and

and charity, by declaring all men to be the children of one common father ;—and finally, to check the inordinate impulses of the human passions, those destroyers of that peaceful state of mind, by which the true christian is distinguished and dignified. They could not but observe, that the religion of Christ was adapted to the nature of man, and calculated to produce both temporal and eternal happiness, wherever it was received ; and that therefore it must have been intended, by its great and benevolent author, for man in general.

A survey of the many other then prevailing religions must also have given additional strength to this conclusion. The Apostles had frequent opportunities of conversing with and gaining a knowledge of the most polite and civilized nations then in being ; but what were the religious opinions of the Ægyptians, Greeks, and Romans, those masters, as far as mere human faculties could extend, of the abstrusest sciences, and most refined reason ? Were they not an absurd and incoherent mixture of superstitious and impious fables ? which were so far from promoting true piety, that, in most parts of them, they manifestly
conduced

conducted to disturb, and overturn the first and clearest notions of morality.

A belief of some invisible governing powers, it is true, was not totally wanting among them; but being accompanied with such false and superstitious opinions, it served only to excite a servile fear, instead of affording solid comfort; and the doctrine, ingrafted on that belief, tended generally to imbitter the innocent enjoyments of life, on account of ceremonies, auguries, and things of no importance; whilst it left mankind at large in relation to other points most essential to their welfare.

The worship of one of these renowned nations, before spoken of, was so exceedingly absurd and contrary to common sense, that it could not escape the ridicule of the others, notwithstanding they themselves were as deeply engaged in the iniquity of idolatry of another species. The Greeks and Romans were quick-sighted enough to perceive, at least, the folly of adoring any part of the vegetable or brute creation; and yet to what did they pay their religious worship?—to objects in every respect as unfit for deification as the gods of Ægypt,

B

whom

whom they so severely ridiculed and so justly despised.

Such however was, and still continues to be, the state of the pagan world in respect to religion; such are the effects of mere human reason, when abandoned to itself, if the relations of history, antient as well as modern, deserve any degree of credit.

But, without entering into a strict detail of facts, which are already well known, it will be more suitable to the end, for which we are now assembled, to call briefly to remembrance some of the many motives, which ought perpetually to excite, in every true christian, an ardent desire of fulfilling the word of God, and propagating the religion of Christ to the extremities of the earth.

- I. If then we are sincere in our belief of it, sensible of its efficacy in the promotion of the happiness of man both here and hereafter, and are mindful of that universal love, which our blessed Saviour hath made a principal point of his holy law, we cannot surely be destitute of a fervent zeal to diffuse, as far as possible, so great a blessing. Can we reflect on the wretched condition of our pagan ancestors, and compare it with the advantages, we now
derive

derive from the light of christianity, and be indifferent about the fate of those, who, though as yet uninstructed, are nevertheless as capable of receiving instruction, and of being freed from the yoke of idolatry and superstition, as were the early inhabitants of this island? for whoever will recur to history, and consider the lives and manners of the savages of America in general, must acknowledge, that he views a lively picture of the first Britons, in this uncivilized people; this must lead him to think with humility on the former condition of his own country,—with pity on those, who are as yet unenlightened,—with contempt on the efforts of human reason,—and with a becoming gratitude on the efficacy of the gospel.

These reflections must occur to every man, who turns his thoughts upon the subject; but it is a subject, which is seldom attended to; and the reason is plain. We are instructed early in our duty, and taught the salutary doctrines of the christian religion; which, from their great simplicity, and consonance to right reason, are often mistaken for the mere dictates of our own understandings; though they are so evidently derived from another

source. Thus, when we see, or are informed of, the absurd cruel customs and gross idolatries of any savage people, we naturally, however untruly, attribute them rather to the invincible ignorance of that people, occasioned by incapacity, and an inability to reason rightly, than to any want of instruction in those divine precepts, by means of which we have ourselves emerged from a state of obscurity and barbarism.

- II. But, if the benevolence of our hearts, and a due sense of the blessings, which we enjoy under the gospel-dispensation, should incline us to diffuse those advantages as widely as possible, what additional weight will these inducements gain, when we recollect, that it is our duty, as christians, to propagate our faith, and to make known “the kingdom of God?”
- Luke ix. 2.

This office, it is true, was primarily entrusted in a peculiar manner to the Apostles, and particular spiritual powers were imparted to them in order to give effect to their mission. But the Apostles appointed others to assist and to succeed them in carrying on the great work of salvation; and, as the reasons for the farther publication of the gospel still remain the same,

same, the duty of publishing it cannot therefore cease to be obligatory, though those extraordinary powers have since been withdrawn, when they were no longer necessary. The kingdom of Christ is ordained to be an universal kingdom and to extend to the whole earth; and therefore, till all people are come in, even the Jews, as well as the Gentiles, the injunction of preaching and spreading the gospel must continue in force. Nor are they only, who are set apart for the ministry, concerned in this duty; for although it is more immediately incumbent on the clergy, as the ambassadors of Christ, and the vicegerents of the Apostles, yet no christian can be said to be exempt from it; but every one, according to his ability, ought chearfully to assist in so noble an undertaking; which, as the power of working miracles is with-held, must now be carried on, in part and more visibly, by human means.

- III. If it may now be allowed to join motives of a mere worldly nature to those already enumerated, it would be easy to shew, that we cannot be indifferent in respect to the religion of our pagan neighbours in the colonies without betraying our own interest; for it must be expedient, even upon a political account, that

that we should obtain and preserve their friendship ;—and how can their esteem be more effectually acquired, than by convincing them, that we mean to promote their happiness, and to make them our brethren and fellow-soldiers under the banner of Christ ?—and how likewise can we better insure and perpetuate to ourselves their affection, than by taking off the edge of their brutal ferocity, by teaching them the mild and amiable doctrines of the gospel, and by laying before them the beauties of the moral virtues, as they are displayed to us in scripture ? When **their** understandings have been opened,—when the light of revelation hath shone forth upon them,—when they feel themselves rescued from the bondage of their former state,—and when they have learned that just and equitable precept, to deal with others, as they would themselves be dealt with, it cannot be, but that the seeds, we have sown in their hearts, must bring forth good fruit, and that in abundance : they cannot in their turn withhold their regard, but must be attached to us by gratitude and love, as well as by interest.

- IV. But, unless we do this work ourselves, there are others, who will pretend to do it : and undertake

undertake it they will, but in a way both detrimental to those, whom they seduce into the paths of bigotry, and to us, whom they will represent as the enemies of Christ; and as such, with whom no commerce ought to be carried on, no faith or treaty ought to be kept.

The history of our colonies will sufficiently inform us of the effects of these practices, and the * injuries we have sustained by them. And though such, under the blessing of God, hath been the success of our arms in the late war, that the same dangers do not now so immediately threaten us, yet our rivals in power can never be so far removed as to render us secure, while we continue inactive;—we are still liable to suffer from their secret machinations,—against these it behoves us to be always upon our guard; and by what means can we so effectually prevent the evil of them,
as

* In 1684, the governor of New York was so sensible of the ill offices which the French priests did to the English interest, that, notwithstanding he had received orders from his master to give them encouragement, and that he himself was a papist, he forbade the five Indian nations to entertain any of them.

See Cadw. Colden's Hist. of the five Indian nations. Lond. 1755, page 37 and 44.

as by making known the salutary doctrines of our pure faith?

Mod.
Hist. fol.
Vol. IV.
B. xviii.
Chp. viii.
Sect. iv.
Account
of the set-
tlements
of the
Danes in
the East
Indies.

* Isaiah
xxiii. 8.

Our protestant brethren in the north have set us a noble example and worthy of imitation.—Their zeal to promote their religion keeps equal pace with their care to extend their commerce, and enrich their country;—and shall *we*, who glory to be at the head of the commercial nations, and whose “*merchants are the honourable of the earth,” shall *we* be less zealous and less active than others in the prosecution of a purpose so highly meritorious?—shall *we* be found weak in the work of God, who boast of our strength in every other way?—and can we hope, with any degree of confidence, for a continuance of that profusion of his divine favour, which we have so lately experienced (and not rather expect the reverse) unless we shew ourselves gratefully sensible of it, by endeavouring in all things to obey his commands.

V. But, besides the just apprehensions, which we should always entertain of the declared enemies of our pure reformed religion, we have still a farther reason to be watchful; since there are others, who, professing themselves to be of our own communion, are ready to contend

contend with us in preaching the name of Christ; and the strife would indeed be glorious, if their manner and their opinions were unblameable; but their enthusiasm is beyond all bounds, and the tenets of some of them are, in their consequences, dangerous to virtue, destructive of honest industry, and founded on mistaken notions of the divine precepts.—With an affectation of holy zeal, and of more than ordinary gifts, they pretend to a peculiar mission, and arrogate to themselves such powers as were conferred only on the Apostles and such other persons, as, in the primitive days, acted under the immediate influence of extraordinary inspiration. They set up a lifeless faith in opposition to the genuine works of true piety, and, in too many instances, make the “grace of God, which was de- Titus ii.
signed to bring salvation, teaching us to 11, 12.
“live soberly, righteously and godly,” the fatal occasion of sin, and even an encouragement to persevere in it.—For what is the natural tendency of such doctrines, but to encourage the continuance in sin, with the vain hope, that grace may the more abound?—the very thought of which absurd and impious position
C made

made the great Apostle of the Gentiles exclaim, with a just indignation, God forbid!

These sectaries have already spared no pains in their endeavours to captivate weak minds, and to spread their tenets in our foreign settlements; where, being farther removed from the seat of knowledge and erudition, they could more easily prevail than in our native country, in which the serious enquirer may always find assistance at hand, and be supplied with an antidote against the poison of every pernicious doctrine. It therefore highly concerns those of the clergy, to whom the planting and protection of religion in the colonies hath been more particularly entrusted, to be continually attentive to this subject; if they are not, they may expect to see enthusiasm and superstition gain ground, instead of the divine and rational doctrines of the gospel.

VI. It is much to be wished, that those already mentioned were the only enemies, we have to encounter in the momentous undertaking of enlarging the kingdom of Christ upon earth; but there is just reason to fear, that, among such as are denominated christians, there are many, whose dishonest proceedings and dissolute behaviour are likewise very great obstacles

to

to the progress of the faith.—For, when the savage, in his intercourse with us, perceives, that those, who call themselves the followers of Christ, are disingenuous and fraudulent in their dealings, even one with another, will it not be in vain to tell him, that fraud and vice of every species are forbidden by our holy religion?—He will be inclined to conclude, either that he has not been let into the true principles of christianity, or but partially informed of them; and that we are professors of a double doctrine, the one calculated for theory and public observation, the other for our practice and the regulation of our conduct. And what greater stumbling-block can be laid in the way of conversion?—But woe unto them, by whom offences come!—who, instead of advancing the propagation of christianity, do (as far as depends on them) render every measure fruitless, which the well-intentioned and pious christian, out of a truly charitable spirit of beneficence, and in compliance with the commands of scripture, can possibly take to promote that end.—The enemy of mankind himself could not contrive a method more effectual, than this, to defeat the gracious offers of divine benevolence.

Pfalm
xciii. 5.

But the evil, now under consideration, extends much farther than to the illiterate Indians ;—and though the present purpose will not admit of pursuing it, it may be of use to observe in general, that a want of conformity to the doctrines of the gospel in the behaviour of those, among whom it hath already been received, is not only one of the greatest impediments to the progress of christianity abroad, but also one of the principal sources of infidelity at home ; which spreads itself in proportion to the interest every wicked man has, in endeavouring to persuade himself, that the divine “ testimonies are not sure,” and that he shall not be accountable for a mispent life. But, however deficient some among us may be in the observance of their duty, blessed be God, there are yet many, who stand distinguished for the conformity of their lives to the religion of Christ ; —there still are rays of divine light, which shine forth very conspicuously ;—and how glorious is their splendour ? Can any one view them in the meanest christian, and not wish them to be diffused over the whole face of the earth ? What joy then, what transport must it give to noble and exalted minds to be assistant in bringing an ignorant

norant savage race of people to the knowledge of truth, to the feeling of its most delightful impressions, to the practice of its most reasonable precepts? Were we to imagine a scene of happiness upon earth, could we invent one equal to that of beholding nations raised, by our means, from darkness into light, from the condition of brutes to the dignity of refined humanity,—brought to the true knowledge of the divine Being, of their relation to and dependance upon him,—fully instructed in all the duties of religion, and steadily adhering to the practice of them,—industriously employed in the useful arts of life, and partaking of its innocent pleasures,—void of fraud and violence,—obeying the dictates of conscience,—sensible of the weakness of human nature,—and therefore disposed both to forgive others, and to ask forgiveness for themselves from the supreme and common father of all.

It must be acknowledged, that this would be a scene of very great temporal happiness,—of such happiness as must necessarily arise from the true knowledge and steady practice of christianity. And, that the appointed time Acts i. will come, when the kingdom of Christ shall ^{6, 7.} be

be universally established on earth, every christian is taught, and has reason to believe, relying upon the predictions and promises of God; who hath thought fit, that the publication of the christian covenant should have hitherto proceeded gradually: nor can we doubt, but that the saving health of the gospel is continually spreading itself.

- Gal. vi. 9. Let us then "not faint, nor be weary in
"well-doing," but persevere steadily and conscientiously in our efforts to communicate the light of the gospel in the most extensive manner to those, who now "sit in darkness and
Luke i. 79. "in the shadow of death." Then "shall
Isai. lxi. 9. "our seed be known among the Gentiles,
"and their offspring among the people."
And then shall that prophecy be fulfilled in part which saith, "Arise, shine, for thy light
Isai. lx. 1, 2, 3. "is come, and the glory of the Lord is risen
"upon thee;—for, behold, the darkness shall
"cover the earth, and gross darkness the
"people, but the Lord shall arise upon thee,
"and his glory shall be seen upon thee.—The
"Gentiles shall come to thy light, and kings
Isai. xxxv. "to the brightness of thy rising."—The
1, 2. "wilderness and the solitary place shall be
"glad; and the desert shall rejoice, and blossom
"as

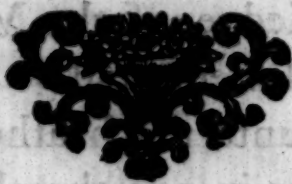
“ as the rose : it shall blossom abundantly,
“ and rejoice even with joy and singing ; the
“ glory of Lebanon shall be given unto it,
“ the excellency of Carmel and Sharon, they
“ shall see the glory of the Lord and the
“ excellency of our God.”

Such are the strong and figurative expressions of the prophet Isaiah in speaking of the effects, which will be produced by the conversion of the Gentiles ;—and, if we reflect on the consequences, which have attended the publication of christianity in the now enlightened parts of the world, even though our practice is so far from corresponding with our professions of belief, we must acknowledge, that no painting, no imagery, can be too strong to represent to us that happy period, when “ the Isai. lxi.
“ Lord God shall cause righteousness and ^{11.}
“ praise to spring forth before all nations ;”—
when the knowledge of the Messiah shall be universally established, and “ He shall have Zech. ix.
“ spoken peace unto the heathen,” “ and ga- ^{10.}
“ thered together in one the children of God, John xi.
52.
“ who were scattered abroad,” dominion,
glory and a kingdom “ being given unto him, Dan. vii.
“ that all people, nations and languages should ^{14.}
“ serve him.”

That

That we of this nation may not be wanting in the duty, so manifestly incumbent on all christians, of propagating the gospel, in such degree as the all-wise providence of God shall see fit to make use of us as instruments for dispensing his blessings, is the design, for which this Society was first formed and established. The members of which have shewn such benevolence, such assiduity and indefatigable zeal in this holy cause, as would afford ample matter for the highest encomium ; but ye

² Tim. ii. seek not the applause of men, “ studying only
 15. “ to be approved of God,” and expecting your reward from him, who hath declared,
 Dan. xii. that “ they, who turn many to righteousness,
 3. “ shall shine as the stars for ever.”



An ABSTRACT of the
C H A R T E R,

And of the Proceedings of the SOCIETY
 for the Propagation of the Gospel in
 Foreign Parts, from the 19th Day of
February, 1762, to the 18th Day of
February, 1763.

KING William III, of Glorious Memory,
 was graciously pleased, on the 16th of
June 1701, to erect and settle a Corpora-
tion with a perpetual Succession, by the Name of
 THE SOCIETY FOR THE PROPAGATION OF
 THE GOSPEL IN FOREIGN PARTS; *for the Re-*
ceiving, Managing, and Disposing of the Charity
of such Persons as would be induced to extend their
Charity towards the Maintenance of a Learned
and an Orthodox Clergy, and the making such
other Provision as might be necessary for the Pro-
pagation of the Gospel in Foreign Parts, upon In-
formation, that in many of our Plantations, Co-
lonies, and Factories beyond the Seas, the Provision
for Ministers was mean, and many other of our said
Plantations, Colonies, and Factories, were wholly
unprovided of a Maintenance for Ministers, and the
publick Worship of God; and that, for lack of Sup-
port and Maintenance of such, many of his loving
 D Subjects

Subjects wanted the Administration of God's Word and Sacraments, and seemed to be abandoned to Atheism and Infidelity, and others of them to Popish Superstition and Idolatry.

The Society was composed, by the Charter, of the Chief Prelates and Dignitaries of the Church, and of several other Lords, and eminent Persons in the State, with a Power to elect such others to be Members of the Corporation, as they, or the major Part of them, should think beneficial to their charitable Designs ; and they immediately applied themselves with great Zeal and Alacrity to the good Work ; and after adjusting Preliminaries in the Choice of Officers, and settling standing Orders and Rules for their more regular Proceeding, they subscribed every one of them according to their several Ranks and Dispositions, an Annual Sum to be paid to their Treasurer, for the general Uses of the Society ; and chose new Members, and gave out Deputations according to the Powers in the Charter, to receive and collect the Donations of all charitable and well-disposed Persons towards this most pious Design : And thro' an especial Blessing, *this Work of the Lord hath hitherto prospered in their Hands.* Many more than One Hundred Thousand of our own People, Infants and Adults, and many Thousands of *Indians* and *Negroes* have been instructed and baptized into the true Faith of our Lord Jesus Christ ; and more than One Hundred and Forty Thousand Volumes of Bibles and Common Prayer Books, with other Books of Devotion and Instruction, together with an innumerable Quantity of pious
small

small Tracts, have been dispersed in Foreign Parts; and there is now a very hopeful and improving Appearance of Religion in the publick Worship of God, according to the Liturgy of the Church of *England*, in a great Number of Churches in our Plantations in *America*, by the Means, and through the Procurement, of this Corporation.

The Charter directs the Society to give an Annual Account to the Lord High Chancellor, the Lord Chief Justice of the *King's Bench*, and the Lord Chief Justice of the *Common Pleas*, of the several Sums of Money by them received, and laid out, and of the Management and Disposition of the Revenues of the Corporation: This is punctually done, and the Society annually make publick an Abstract of them, and their Proceedings. Therefore the Society now, in the first Place, acknowledge the Receipt, and return their most hearty Thanks for the particular Benefactions of the Year 1762, viz.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
To a Person unknown, ——— ———	1	1	0
To Charles Morton, M. D. ——— ———	1	1	0
To Mr. Feaver of Dorchester, by Mr. } Berwick, ——— ——— ———	1	1	0
To Mr. Falkner, of Well, Lincolnshire, by } the Rev. Mr. Broughton, ——— ———	1	1	0
To a Gentleman unknown, by the Rev. } Dr. Tonstall, ——— ——— ———	2	2	0
To the Rev. Mr. Drake, of Swinderby in } Lincolnshire, by Mr. Lane, ——— ———	1	1	0
To Mr. Cross, by the Lord Bishop of Ox- } ford, ——— ——— ———	10	0	0

D 2

To

To Miss <i>Cary</i> of <i>Bristol</i> , by Mr. <i>Berwick</i> ,	2	2	0
To a Person unknown, by Mr. <i>Woodroffe</i> ,	2	2	0
To the Rev. Mr. <i>Benj. Archer</i> , Rector of <i>Stour Provost, Dorsetshire</i> , by Mr. <i>Thomas Archer</i> ,	2	2	0
To Lady <i>Palmer</i> , by the Rev. Mr. <i>Fenwicke</i> ,	1	1	0
To Mrs. <i>Hester Palmer</i> , by ditto,	0	10	6
To Mrs. <i>Hardinge</i> , by ditto,	1	1	0
To Mrs. <i>Bewicke</i> , by ditto,	3	0	0
To Mrs. <i>Pegge</i> , by ditto,	0	10	6
To a Person unknown, by ditto,	0	5	0
To a Gentlewoman unknown, by his Grace the Lord Archbishop of <i>Canterbury</i> ,	5	8	0
To the Rev. Mr. <i>John Fenwicke</i> , of <i>Halton, Leicestershire</i> ,	2	0	0
To the Rev. Mr. <i>Steed</i> , of <i>Barnstable, Devonshire</i> ,	1	0	0
To Two Ladies and a Gentleman unknown, by Mr. <i>Steed</i> ,	3	3	0
To Mrs. <i>Peirce</i> , by Mr. <i>Berriman</i> ,	2	2	0
To Mrs. <i>Catherine Kelsey</i> , by ditto,	1	1	0
To Mrs. <i>Kelsey</i> , by ditto,	0	10	6
To a Gentlewoman unknown, by the Rev. Dr. <i>Hallifax</i> ,	1	1	0
To the Rev. Mr. <i>Mich. Evans</i> ,	0	10	6
To a Person unknown,	1	1	0
To Persons unknown, by the Rev. Mr. <i>Wilson</i> , of <i>Sussex</i> ,	10	0	0
For a Legacy of Mrs. <i>Hales</i> , Relict of the late Rev. Dr. <i>Hales</i> , by Mr. <i>Gordon</i> ,	200	0	0
For			

For a Legacy of Mrs. <i>Mary Green</i> , by } <i>Alex. Whitchurch</i> , Esq; — — — }	20	0	0
To a Gentlewoman unknown, by <i>Wm.</i> } <i>Ray</i> , Esq; of <i>Worlington, Suffolk</i> , — }	5	5	0
To <i>John Bridges</i> , Esq; by the Rev. Dr. } <i>Plumptre</i> , — — — — — }	2	2	0
To the Rev. Dr. <i>Plumptre</i> , in lieu of Mr. } <i>Etough's</i> Legacy of 2 Guineas per An- } <i>num</i> , — — — — — }	52	10	0
To the Rev. the Dean of York, by the } Rev. Mr. <i>Madden</i> , a Collection, — }	32	15	6
To Mrs. <i>Mary Dunbar</i> , by Mr. <i>Jephson</i> ,	1	7	0
To two Ladies unknown, — — — — —	3	3	0
To Mrs. <i>Ann Percival</i> , by the Rev. Mr. } <i>Moore</i> , — — — — — }	1	1	0
For the Residue of Mrs. <i>Ann Ingram's</i> Le- } gacy, with half a Year's Interest, — }	205	0	0
For a Legacy of a Lady in the Country, } by <i>Thomas Durham</i> of <i>Newcastle</i> , Esq; } her Executor, — — — — — }	50	0	0
To Mrs. <i>Susanna Matthew</i> , by the Rev. } Mr. <i>Reyner</i> , — — — — — }	1	1	0
To the Hon. Mrs. <i>George Talbot</i> , being her } Subscription for the Year 1762, — }	5	5	0
To Mrs. <i>Margaret Floyer</i> of <i>Dorchester</i> , } by Mr. <i>Campbell</i> , — — — — — }	10	0	0
To Mrs. <i>Watson</i> , by <i>David Ravaud</i> , } Esq; — — — — — }	2	2	0
To Mrs. <i>Lloyd</i> , by the Rev. Mr. <i>Broughton</i> ,	2	2	0
To Mr. <i>Samuel Harrison</i> of <i>Bury St. Ed-</i> } <i>munds</i> , — — — — — }	2	2	0
To the Rev. Mr. <i>Harvey</i> , Rector of <i>Law-</i> } <i>shall</i> , — — — — — }	2	2	0
To			

To Charles Jennens, Esq; of Gopsal, Leices- tershire, by Mr. Hetherington, ————	}	21	0	0
To Y. Z. by the Rev. Mr. Broughton, ————		50	0	0
For a Legacy of Thomas Warde, Esq; by Mr. Saltonstall his Executor, ————	}	20	0	0
To Mrs. Elizabeth Torriano of Kensington, by Mr. Archdeacon D'Oyly, being her annual Subscription, ————	}	5	5	0
To a Clergyman in the East of <i>Suffex</i> , ————		1	1	0
To Mr. Archdeacon Sharpe, ————		1	1	0
For Mrs. Francis Pudnor's Legacy, by Mr. Archdeacon Head, ————	}	20	0	0
To the Rev. Mr. John Benson of <i>Worcester</i> , by Mr. Haydon, ————	}	5	5	0
To Mrs. Fowler, by the Rev. Mr. Moore, ————		4	4	0
To Paul Fisher, Esq; by ditto, ————		5	5	0
To A. B. by ditto, ————		2	2	0
To Mrs. Elves of <i>Chiswick</i> , by Mr. Dicker, ————		100	0	0
To the Rev. Mr. James Leyland of <i>East</i> <i>Dean</i> in <i>Suffex</i> , ————	}	2	2	0
To a Gentleman of <i>Louth</i> , <i>Lincolnshire</i> , by his Friend in <i>London</i> , ————	}	2	2	0
To John Spicker, Esq; of <i>Ayliffe-Street</i> , <i>Goodman's Fields</i> , ————	}	50	0	0
To Humphry Fitcherbert of <i>Bristol</i> , Esq; } by the Rev. the Dean of <i>Glocester</i> , ————	}	2	2	0
To Lady Curzon, by Dr. Mather, ————		5	5	0
To Lady Shadwell, ————		1	1	0
To a Lady unknown, by Mr. Goodison, ————		1	1	0
To the Hon. Mrs. Shirley, ————		5	5	0
To a Person unknown, by the Rev. Dr. Head, ————	}	2	2	0
To				

To a Member of the Society, desiring to be unknown, ———— }	4	4	0
To a Person unknown, by the Rev. Mr. <i>Taylor</i> , of <i>Clifton</i> near <i>Bristol</i> , ———— }	6	6	0
To a Lady, desiring to be unknown, by the Rev. Dr. <i>Knail</i> , Vicar of <i>Carif-</i> <i>brooke</i> in the Isle of <i>Wight</i> , ———— }	0	10	6
To Sir <i>John Oglander</i> , Bart. by ditto, —	1	1	0
To <i>David Urry</i> , Esq; by ditto, ————	1	1	0
To <i>Bar. Ev. Leigh</i> , Esq; by ditto, ————	1	1	0
To <i>Robert Worsley</i> , Esq; by ditto, ————	0	10	6
To ——— <i>White</i> , Esq; by ditto, ————	0	10	6
To Mr. <i>Clarke</i> , by ditto, ————	0	10	6
To Mr. <i>Leigh</i> , of <i>Thorby</i> , by ditto, ————	0	10	6
To the Rev. Mr. <i>Culm</i> , Rector of <i>Fresh-</i> <i>water</i> , by ditto, ———— }	1	1	0
To Mr. <i>Palmer</i> , by ditto ————	1	1	0
To the Rev. Mr. <i>Walter</i> , by ditto, ————	1	1	0
To Dr. <i>Knail</i> , ————	1	1	0
To a Clergyman in <i>Suffex</i> , ————	10	0	0
To the Rev. Mr. <i>Taylor</i> of <i>Winchester</i> ,	3	3	0
To the Rev. Dr. <i>Shipman</i> of ditto, ————	1	1	0
To a Person unknown, by Mr. <i>Withers</i> ,	6	6	0
To the Rev. Mr. <i>Asberst Allen</i> , of <i>Blun-</i> <i>deston</i> , <i>Suffolk</i> , ———— }	2	0	0
To Mrs. <i>Luson</i> , of ditto, ————	0	10	6
To Mrs. <i>Sarah Carte</i> , by Mr. <i>Weston</i> , ————	1	1	0
To the Rev. Mr. <i>Benj. Archer</i> , of <i>Stour</i> <i>Provost</i> , <i>Dorsetshire</i> , ———— }	2	2	0

Total 1008 11 6

These

These Benefactions, together with Four Pounds Four Shillings, paid at Entrance of new Members, amounting to the Sum of One Thousand and Twelve Pounds, Fifteen Shillings, and Six Pence, are all the Benefactions to the Society in the Year 1762 ; all which, and a much larger Sum, amounting in the Whole to the Sum of Four Thousand Nine Hundred and Sixteen Pounds, Eleven Shillings, and Two Pence, has been expended in Salaries, and other incidental charges, &c. and for Books sent by the Society to *North America*.

Also the Society return their Thanks for 20 Copies of, *Lectures on the Principles of the Christian Religion* ; a Present from the Author *Joseph Parsons, M.A.* For 200 Copies of two Discourses on, *The Danger and Mischief of Self-Confidence* ; a present from the Author the Rev. Mr. *Martin*, Rector of *Gotham, Nottinghamshire*. Also for 245 Copies of a Tract, entitled, *A Legacy to the World : Or, Essays to promote Practical Christianity* ; a present from the Author ; to be sent to the Society's Missionaries, whose Names, together with those of the Society's Catechists and School-masters, with their respective Salaries, are as follow :

Newfoundland.

Newfoundland.

Annual
Salaries.

l.

- | | | | |
|---|---|---|----|
| 1 | Mr. Langman, Missionary at St. John's | } | 50 |
| | Town, — — — — — | | |
| 2 | Mr. Fotheringham, Missionary at Trinity | } | 50 |
| | Bay, — — — — — | | |

Nova Scotia.

- | | | | |
|---|--|----|----|
| 3 | Mr. Wood, Missionary to the English, — | 70 | |
| 4 | Mr. Breynton, Missionary to the English, — | 70 | |
| 5 | Mr. Moreau, Missionary to the French, — | 70 | |
| 6 | Mr. Bailey, Schoolmaster to the French, — | 15 | |
| 7 | Mr. Vincent, Missionary at Lunenburg, — | 70 | |
| 8 | Mr. Bennet, Missionary to Horton, Fal- | } | 70 |
| | mouth, Newport and Cornwallis, — | | |

New England.

- | | | | |
|----|---|----|----|
| 9 | Mr. Marmaduke Brown, Missionary at | } | 50 |
| | Newport in Rhode Island, — — — — — | | |
| 10 | Mr. Fayerweather, Missionary at Nara- | } | 50 |
| | ganset, — — — — — | | |
| 11 | Mr. Bass, Missionary at Newbury, — | 50 | |
| 12 | Mr. Usher, Missionary at Bristol, — | 60 | |
| 13 | Dr. Cutler, Missionary at Christ Church | } | 70 |
| | in Boston, — — — — — | | |
| 14 | Mr. Weeks, Missionary at Marblehead, — | 50 | |
| 15 | Mr. Winslow, Missionary at Stratford, — | 50 | |
| 16 | Mr. Newton, Missionary at Ripton, — | 30 | |
| 17 | Mr. Lamson, Missionary at Fairfield, — | 50 | |
| 18 | Mr. Dibblee, Missionary at Stamford, — | 50 | |

E

19 Mr

19	Mr. <i>Arthur Browne</i> , Missionary at <i>Portsmouth</i> in <i>New Hampshire</i> , — — — — —	60
	— — — — — For officiating at <i>Kittery</i> , — — — — —	15
20	Mr. <i>Matthew Graves</i> , Missionary at <i>New London</i> , — — — — —	60
21	Mr. <i>Beach</i> , Missionary at <i>Newtown</i> , — — — — —	50
22	Mr. <i>John Graves</i> , Missionary at <i>Providence</i> , — — — — —	50
	— — — — — For officiating at <i>Warwick</i> , — — — — —	15
23	Mr. <i>Taylor</i> , Schoolmaster at <i>Providence</i> , — — — — —	10
24	Mr. <i>Macgilchrist</i> , Missionary at <i>Salem</i> , — — — — —	50
25	Mr. <i>Punderson</i> , Itinerant Missionary in <i>Connecticut</i> , — — — — —	50
26	Mr. <i>Hutchinson</i> , Schoolmaster at <i>North-Groton</i> , — — — — —	5
27	Mr. <i>Ebenezer Thompson</i> , Missionary at <i>Scituate</i> , — — — — —	50
28	Mr. <i>Gibbs</i> , Missionary at <i>Simsbury</i> , — — — — —	30
29	Mr. <i>Vietts</i> , Assistant to Mr. <i>Gibbs</i> , — — — — —	20
30	Mr. <i>Mansfield</i> , Missionary at <i>Derby</i> , — — — — —	30
31	Mr. <i>Leaming</i> , Missionary at <i>Norwalk</i> , — — — — —	50
32	Mr. — — — — —, Missionary at <i>Braintree</i> , — — — — —	60
33	Mr. <i>Davies</i> , Itinerant Missionary in <i>Litchfield County</i> , and Parts adjacent, — — — — —	30
34	Mr. <i>Bailey</i> , Itinerant Missionary on the Eastern Frontiers of <i>Massachusetts Bay</i> , — — — — —	50
35	Mr. <i>Scovil</i> , Missionary to <i>Waterbury</i> and <i>Northbury</i> in <i>Connecticut</i> , — — — — —	20
36	Mr. <i>Peters</i> , Missionary at <i>Hebron</i> , — — — — —	20
37	Mr. <i>Apthorp</i> , Missionary at <i>Cambridge</i> , — — — — —	50
38	Mr. <i>Andrews</i> , Missionary at <i>Wallingford</i> , — — — — —	20
	&c. — — — — —	
39	Mr. <i>Beardsley</i> , Missionary at <i>Groton</i> , &c. — — — — —	30
		New

- New York.
- 40 Mr. Seabury, junior, Missionary at Jamaica Town in Long Island, — — } 50
- 41 Mr. Kneeland, Catechist at Flushing in Long Island, — — — — } 10
- 42 Mr. Seabury, sen. Missionary at Hempstead in Long Island, — — — — } 50
- 43 Mr. Palmer, Missionary at Rye, — — 50
- 44 Mr. Wetmore, Schoolmaster at Rye, — — 10
- 45 Mr. Charlton, Missionary at Staten Island, 50
- 46 Mr. — Schoolmaster at Staten Island, 15
- 47 Mr. Milner, Missionary at West Chester, 50
- 48 Mr. — Schoolmaster at West Chester, 10
- 49 Mr. Houdin, Missionary at New Rochelle, 50
- 50 Mr. Ogilvie, Missionary at Albany, and to the Mohock Indians, — — } 50
- 51 Mr. Oel, Assistant to Mr. Ogilvie among the Indians, — — — — } 10
- 52 Paulus, a Mohock, Schoolmaster to the Indians, — — — — } 7 10
- 53 Mr. Lyons, Missionary at Brookhaven in Long Island, — — — — } 50
- 54 Mr. Watkins, Missionary at Newburgh, 30
- 55 Mr. Auchmuty, Catechist to the Negroes at New York, — — — — } 50
- 56 Mr. Hildreth, Schoolmaster at New York, 15

- New Jersey.
- 57 Mr. Chandler, Missionary at Elizabeth Town and Woodbridge. — — — — } 50
- 58 Mr. Mackean, Missionary at Amboy, — 60
- 59 Mr. Campbell, Missionary at Burlington, 60

- 60 Mr. Cooke, Missionary in *Monmouth County*, 60
 61 Mr. — Schoolmaster at *Shrewsbury*, 10
 62 Mr. *Isaac Browne*, Missionary at *Newwarke*, 50
 63 Mr. — Missionary at *New Brunswicke*, 50
 64 Mr. — Itinerant Missionary in *New Jersey*, — — — — } 50
 65 Mr. — Schoolmaster at *Second River*, 10
 66 Mr. *Morton*, Itinerant Missionary on the }
 North-Western Frontier of New Jersey, } 50
 67 Mr. *Treadwell*, Missionary at *Trenton and Maidenhead*, — — — — } 50

Pennsylvania.

- 68 Mr. *Ross*, Missionary at *Newcastle*, — 60
 69 Mr. *Reading*, Missionary at *Apoquimink*, — — — — } 60
 70 Mr. *Craig*, Missionary at *Chester*, — 60
 71 Mr. *Neill*, Missionary at *Oxford*, — 60
 72 Mr. *Currie*, Missionary at *Radnor*, — 60
 73 Mr. *Inglis*, Missionary at *Dover*, — 50
 74 Mr. *Barton*, Itinerant Missionary at *Lancaster*, — — — — } 50
 75 Mr. *Sturgeon*, Catechist to the Negroes }
 in Philadelphia, — — — — } 50
 76 Mr. *Wm. Thompson*, Itinerant Missionary }
 in the Counties of York and Cumberland, } 50
 77 Mr. *Murray*, Missionary at *Reading*, — 30

North Carolina.

- 78 Mr. *Moir*, Itinerant Missionary, — 50
 79 Mr. *Earl*, Missionary at *St. Paul's Parish, Chowan County*, — — — — } 50
 80 Mr.

80 Mr. Stewart, Missionary at St. Thomas's }
Bath Town, — — — — — } 50

81 Mr. Reed, Missionary in Craven County, 50

82 Mr. Macdowell, Missionary at Brunswick, 50

South Carolina.

83 Mr. Garden, Missionary at St. Thomas's, 30

84 Mr. Durand, Missionary at St. John's in }
Berkeley County, — — — — — } 30

85 Mr. Harrison, Missionary at St. James's }
Goose-Creek, — — — — — } 30

86 Mr. Baron, Missionary at St. Bartholo- }
mew's, — — — — — } 30

Georgia.

87 Mr. Zouberbuhler, Missionary at Savannah, 50

Bahama Islands.

88 Mr. Carter, Missionary, — — — — — 60

— — — — as Schoolmaster, — — — — — 10

Total £ 3877 10 0

Barbadoes.

89 Mr. Butcher, Schoolmaster at Codring- }
ton College, — — — — — } 100

90 Mr. — Usher of the School, and }
Catechist to the Negroes, — — — — — } 70

N. B. These two Salaries are paid out of the
Produce of the Plantation.

The

The Society allow Ten Pounds Worth of Books to each Mission for a Library, and Five Pounds Worth of pious small Tracts to every new Missionary, to be distributed among their Parishioners ; and other Parcels of Books, as Occasion offers, and the Society find them wanting. And the Society have received the following Accounts of their pious Labours in the Year 1762.

Newfoundland.

The Society have received, in the last Year, most melancholy Accounts of the State of their Affairs in this Part, occasioned by the Surrender of the Garrison and all the Inhabitants of St. John's, Prisoners of War to the *French* King, and the Hardships they were exposed to from the Enemy ; by which Mr. *Langman*, the Society's Missionary there, and almost all the Protestant Inhabitants, were reduced to the greatest Distress. There are now but few Protestant Families in St. John's, they being almost all sent out of the Place before it was retaken by the English. Mr. *Langman's* Losses by Plunder he computes at 130 *l.* at least, besides being deprived this Year of all the Profits arising from the Fishery. The sudden Death of his Wife in Child-bed, and his own being confined to his Bed and Chamber by a dangerous Flux, till some Time after the Place was retaken, prevented his being sent away with the Rest of the Protestant *English* Families. But he is now so well recovered, that he can attend his Duty ;
and

and the Society have good Hopes, that he will soon recover his scattered Congregation, some being already returned. The Number of Children baptized by him, from *Nov. 4, 1761*, to the Surrender of *St. John's, June 27, 1762*, is 19; of Burials, 14. Since that Time he has baptized but 3, and buried 5; Three *French* Priests and one *Irish Romish* Priest baptizing and burying and performing other religious Offices during the Time the *French* had Possession. The Society, in consideration of *Mr. Langman's* great Losses, and his Diligence in the Service of the Society for 12 Years, have ordered him a Gratuity of 50 *l.*

The Society in *March 1762*, appointed the Rev. *Mr. Fotheringham* Missionary to *Trinity Bay*, where they hear he is safe arrived; but have not yet received any Accounts of his Ministry.

Nova Scotia.

In *April 1762*, a Letter from *Jonathan Belcher*, Esq; Lieutenant-Governor of *Nova Scotia*, was laid before the Board, dated *Halifax, Jan. 14, 1762*. In which he acknowledges the Advantages derived to that Province from the pious Labours and Prudence of the Society's Missionaries, and takes Notice that the Church of *England* is so much respected, that Persons of all Denominations generally attend the publick Worship of our Church, when destitute of congregational Teachers. The General Assembly,
though

though composed partly of Dissenters, have passed a Law, not only for Establishing the Church of *England*, but for Finishing the Parish Church of *St. Paul* in *Halifax*, at an Expence of 1200 *l.* Sterling; and have also joined in a Subscription for an Organ. He observes, that most of the new Townships in the Province are without Ministers of any Persuasion, and therefore recommends that a Missionary may be appointed at *Horton* to officiate in Rotation there, and in the three Townships of *Falmouth*, *Newport*, and *Cornwallis*. A Place of Publick Worship, he says, is much wanted at *Horton*, which, he proposes, the Dissenters may have the Use of as well as the Church-People, if they should ever invite a Minister of their own Persuasion to settle among them. As an *English* Minister had been long wanted at *Lunenburg*, and an *English* Schoolmaster for their Children, amounting to 596 under the Age of 12 Years, Mr. *Belcher* (not knowing of the Society's Appointment of the Rev. Mr. *Bennet* to *Lunenburg*) had engaged the Rev. Mr. *Vincent* in both those Services, with such Allowances as the Government could make, which is by no Means equal to his Labours, and therefore the Governor addresses the Society to appoint Mr. *Vincent* their Missionary and Schoolmaster, his known Abilities, exemplary Life, and unwearied Application, having rendered him universally acceptable to the *Germans*, whose Children will by this Means be trained up in the Principles of the established Religion.

Religion. The Society therefore, in Compliance with the Governor's earnest Request, have agreed that Mr. *Vincent* be Missionary and Schoolmaster at *Lunenburg*, in the room of Mr. *Bennet*, and that Mr. *Bennet* be appointed Missionary to *Horton*, *Falmouth*, *Newport*, and *Cornwallis* in *Nova Scotia*, each with a Salary of 70 l. sterling. Mr. *Belcher* also highly commends Mr. *Breynton*'s Abilities, Moderation and Care in his Function, in frequently visiting Places destitute of the Means of publick Worship, and Ministering among them, and does not doubt but the other Missionaries will readily employ their Labours in this necessary Service. And by a Letter from the Rev. Mr. *Breynton*, one of the Society's Missionaries in *Nova Scotia*, dated *Halifax*, Jan. 11, 1762, it appears, that in the preceding Year he had made three Journeys to the New Settlements, and proceeded as far as *Anapolis Royal*: For which extraordinary Labours, the Society ordered him a Gratuity. Mr. *Breynton* adds, that the Church of *England* is in a most flourishing State; that *St. Paul's* Church at *Halifax* is almost finished in an elegant Manner, and is frequented by Persons of all Denominations, among whom Harmony universally prevails.

New England.

The Rev. Mr. *Fayerweather*, the Society's Missionary at *Naraganset*, in his Letter dated Aug. 10, 1762, writes, that he has his Dwelling
F in

in the Midst of Persons, who take too many Occasions of expressing great Bitterness against the Church of *England*. Thus situated, he finds it best to be mild and gentle, peaceable and forbearing; which the Society earnestly recommend to him and all their Missionaries. In consequence of this Behaviour, Mr. *Fayerweather* says, several have lately conformed to the Church from the Anabaptists and other Persuasions. He has baptized 5 Adults, and 8 Infants, within the Year. In this Part of *America* he finds Immersion preferred among Persons in adult Years to Sprinkling, and whenever it is required, administers it that Way, as the Church directs. When he first opened his Mission, his Congregation consisted of a very small Number; but is since enlarged, and in the Summer Season appears numerous. His Communicants are increased from 12 to 20 and upwards; and with those from *Warwick*, where he frequently officiates, and where there is a great Appearance of Piety and Seriousness, make upwards of 35.

The Society have received a Petition from the Church of *Warwick*, dated *June 17, 1762*, praying, that they may have the Benefit of Mr. *Fayerweather's* Ministry, and that of Mr. *John Graves* of *Providence*, who has been exceeding kind to them.

The Rev. Mr. *John Graves*, the Society's Missionary at *Providence*, in a Letter, dated *July 13, 1762*, writes, that he should have seconded the Church of *Warwick's* Petition, but
that

that he would avoid every Thing that looks like Covetousness in Things sacred: However, thinks it his Duty to observe, that, till that People enjoy the Blessing of a resident Minister, they cannot hope to reap the same Advantages by being annexed to any other Mission as to that of *Providence*. They lie within 10 Miles of *Providence*, and 20 from the nearest other Episcopal Minister, and therefore often partake of the Word and Sacraments of this Church, from whence arises a spiritual Friendship and Union between them. But if the Society can more effectually provide for the spiritual Welfare of that People, he is far from desiring the additional and awful Charge.

The Society, taking the Case of the Church of *Warwick* into their Consideration, have agreed to desire Mr. *John Graves* to officiate at the Church of *Warwick* once a Month on *Sundays*, and as often as he can conveniently on *Week-days*, and to make an Addition of 15 *l.* to his Salary for his Services at *Warwick*.

The Society have also received a Letter from the Inhabitants of *Amesbury*, dated *May 28, 1762*, representing, that their Numbers being considerably increased, and being earnestly desirous of the publick Worship of God and Administration of the Sacraments, which their Families have never yet enjoyed, and they themselves cannot enjoy without travelling a great Way, and over a River, which makes it difficult, and a great Part of the Year impracticable, they

have built themselves a convenient Church, and earnestly desire to have a Minister among them, for whom they engage to build a commodious Dwelling-house, and provide a Glebe, and to pay him 20 *l.* sterling *per Annum*, and hope in Time to be able to do more, as there is a Prospect of the Church's increasng greatly. This Request, seconded by the joint Recommendation of the Rev. Mr. *Arthur Brown*, Missionary at *Portsmouth* in *New Hampshire*, and the Rev. Mr. *Bass*, Missionary at *Newbury*, the Society not finding themselves able at present to comply with, have agreed to desire Mr. *Brown* and Mr. *Bass* and other neighbouring Clergy to officiate at *Amesbury* as often as they can, consistently with their own Duty.

The Society have likewise received a Petition from the Church-wardens and Vestry of *Marblehead*, dated *Nov 4, 1762*, humbly asking the Continuance of their Favour in Appointing a Successor to the Rev. Mr. *Bours*, their late worthy Missionary, who died *Feb. 24, 1762*, and begging Leave to recommend Mr. *Joshua Wingate Weeks*, a Person they think every Way qualified, and seriously disposed to promote the Interests of Religion. They add, they have a Parsonage House and small Glebe, and shall continue to advance 30 *l.* sterling *per Annum*, or any other Encouragement in their Power. This Request the Society have complied with, having received from *Benning Wentworth*, Esq; Governor of *New Hampshire*, the Rev. Mr. *Arthur Browne*, and
many

many others, the fullest Information concerning the Character and Qualifications of Mr. *Weeks*.

The Rev. Mr. *Winslow*, the Society's Missionary at *Stratford*, in his Letters dated *January 5*, and *July 19*, 1762, expresses the most grateful acknowledgments to the Supreme Ruler of the Universe, for the great Success which has attended His Majesty's Arms, as well as the highest Sense of their Obligations of Loyalty and Affection to the Government at home, from which so many and rich blessings have been derived to them. The People of his Charge, he says, are in general careful to support the Reputation of their Profession, and to improve the Advantages they enjoy, by a steady Attendance on the Means of Grace, and a suitable Behaviour in every other Respect. His Communicants are more than 150, of which from 90 to 100 usually attend the stated monthly Communion. Within the Year he has baptized 21 White and 1 Negro Child. Mr. *Winslow* represents the melancholy Situation of the Church at *Simsbury*, whose Missionary Mr. *Gibbs* is almost wholly incapacitated for Duty through a disordered Mind; and acquaints the Society, that the People of *Simsbury* have for two Years past employed a young Gentleman, whose Name is *Roger Vietts*, to read Prayers and Sermons to them. Mr. *Vietts*, he says, was educated in the College at *New Haven*, and is esteemed to have made good Use of his Time; and his religious Principles and moral Character are such, that
the

the People of *Simsbury* are desirous of engaging him in their Service, if the Society should see fit to indulge them, in his Favour, with some Addition to the Salary allowed to that Mission. The Rev. Dr. *Johnson*, President of *King's College* in the City of *New York*, in a Letter dated *December 1, 1762*, writes, that the Clergy of *Connecticut* earnestly recommend Mr. *Vietts*, who appears to be a sensible, zealous, and disinterested Man, of considerable Learning for his Years and those Parts. The Society taking the Case of Mr. *Gibbs's* Parish into Consideration, have agreed to receive Mr. *Vietts* into their Service, and make him an Allowance of 20 *l. per Annum*, for the Care of the Church of *Simsbury*, as soon as he shall be admitted into holy Orders, and enter upon the Cure of that Parish.

The Rev. Mr. *Newton*, the Society's Missionary at *Ripton*, in a Letter dated *June 25, 1762*, says, he has Reason to bless God, that Seriousness, Peace and Charity appear to prevail in his Parishes. His Communicants at *Ripton* are about 100, at *North Stratford* and *Stratfield* about 30. He had baptized in the preceding half Year 21 Infants. The Members of the Church at *Stratford*, in a Letter dated *July 26, 1762*, return Thanks to the Society for a Folio Bible and Common Prayer Book for the Use of their Church, and for a Number of Small Bibles, Common Prayers and Catechisms, which have been carefully disposed of; but particularly for the frequent and very acceptable Ministrations of
Mr.

Mr. *Newton*, who, notwithstanding the Distance of eight Miles in a bad Road, and the excessive Cold in the Winter, and extreme Heat in the Summer, has been very constant for several Years in administering the Lord's Supper to them once in two Months, and performing Divine Service once in four *Sundays*, and catechising and instructing their Children.

The Rev. Mr. *Lamson*, the Society's Missionary at *Fairfield*, in his Letter dated *September 29, 1762*, informs the Society, that Mr. *St. George Talbot* (besides his Benefactions to the Churches of *Rye, North-Castle, Flushing, and Stamford*, of 600 *l. New York Currency* to each, as mentioned in the last Year's Abstract) has made a Donation of 200 *l. that Currency* to the Church of *Fairfield*, to be laid out in purchasing a Glebe for the Use of the Minister, there being no Land there belonging to the Church, save one half Acre, upon which the Parsonage House stands. The Purchase is to be made in the Society's Name, and the Deed sent home to them, to take Place at Mr. *Talbot's* Death. Mr. *Lamson* has baptized within the Year, 19 Infants, and 3 Adults, two of which were Negroes.

The Rev. Mr. *Dibblee*, the Society's Missionary at *Stamford*, in his Letter dated *March 25, 1762*, writes, that he continues with Fidelity and Diligence to do the Duties of his extensive Mission, and has the Happiness to live among a People, who in general are of a quiet and peaceable Disposition, and make a Religious Improvement

Improvement of the Advantages they enjoy. The Number of Inhabitants in *Stamford* appears, by a late Computation, to be 2746 Whites, and 46 Blacks: In *Greenwich* 2021 Whites, and 52 Blacks: Of Heads of Families in both Towns, Professors of the Church, 54. Of those, who do not profess the Church of *England*, the greatest are Presbyterians, who are supported by the Laws of the Government; the rest are some Infidels, some Quakers, and some New-light Baptists. He had baptized, the preceding half Year, in his own Cure, 52 Infants, and 1 Adult, and has 54 Communicants. He preached the second *Sunday* in *October* 1761, at the Opening of *St. George's Church* at *North-castle*: Mr. *St. George Talbot*, their pious and noble Benefactor, was present, and was highly pleased with the Number and devout Behaviour of the People. That Lord's-Day he baptized 13 Infants, and 1 Adult. Mr. *Talbot*, willing to know the Religious State of the People, desired Mr. *Dibblee* to accompany him to *Bedford*, *Crumpond*, and *Peakbill*, and to return by the Way of *Croton* and *Whiteplanes*; which he did, and preached in each of those Places, and baptized 10 more Children. They found no settled Teacher of any Denomination, in any of these Places, except at *Bedford*. In each of them they met with several Heads of Families, Professors of the Church of *England*, and many others well disposed towards it; but the Inhabitants in general are much divided in their Religious

Religious Sentiments, and pay but little Regard to the Lord's-Day. Both Mr. *Dibblee* and Mr. *Talbot* are of Opinion, that a Person settled among them in Holy Orders, is much wanted, and might do singular Service in promoting the Interests of true Religion.

The Rev. Mr. *Arthur Browne*, the Society's Missionary at *Portsmouth* in *New Hampshire*, in a Letter dated *March 3, 1762*, observes, that about 11 Years ago, when he was in *London*, he informed the Society, that the Governor of *New Hampshire*, *Benning Wentworth*, Esq; directed him to acquaint them, that there were several large Tracts of Land to be granted away in that Province by His Majesty's Authority, which, in Process of Time, would be very valuable; and that it was his Opinion, that, upon the Society's Application to His Majesty, Orders would be issued to him to grant that Body such Tracts of Land in that Province as should seem good to His Sacred Majesty; and that, upon the issuing such Orders, he would faithfully discharge his Part in granting and laying out such Lands for their Use, as would be most capable of Improvement. He now informs the Society, that the Governor has interested them in 108 Towns, and as there are still more to be granted, intends to interest them in every one he shall hereafter grant. This, Mr. *Browne* observes, will be an improving Estate, and attended with no Expence, unless the Society should be disposed to cultivate and improve immediately. The In-

G

terest

terest in each of these Towns will amount to 300 Acres or more. He adds, that the Governor has not only made this generous Provision, but has set apart Glebes in each of the Towns for the Support of the Ministry of the Church of *England*; and has also granted an equal Portion or Right to the first settled Minister of the Church of *England*, and his Heirs, with the rest of the Proprietors of every Town for ever: Thus laying a lasting Foundation for the Growth of the Church in those Parts. Upon receiving this Information, the Society directed their Thanks to be returned to Governor *Wentworth*, for his Zeal and Attention to the Interests of the Church of *England*, desiring a more particular Direction what his Excellency thinks it may be proper for them to do, in order to forward his pious Designs. In another Letter, dated *July 10, 1762*, Mr. *Browne* acquaints the Board, that his Excellency has interested the Society in 12 Towns more, making in all 120. As to his own Parish, he observes, that it is in a flourishing Way, and the Church has been lengthened 25 Feet, and finished in a decent Manner. He thanks the Society for settling his Son at *Newport*; but complains, that since his Son's Removal from the Itinerant Mission, the Cure of the Professors of the Church of *England* throughout *New Hampshire* devolves upon him; a Duty he can but poorly discharge, as his particular Flock is of too great Consequence to be neglected. He has in vain attempted to procure a Gentleman

man to come home for Orders to succeed his Son in the Itinerancy : The Fatality of the Small Pox, and the Danger of the Sea, are insurmountable Difficulties, and shew the Necessity of an *American* Bishop. The Society have agreed to appoint an Itinerant Missionary in *New Hampshire*, as soon as a proper Person can be found to undertake that Mission, in the room of Mr. *Marmaduke Browne*, removed to *Newport* in *Rhode Islands*.

The Rev. Mr. *Beach*, the Society's Missionary at *Newtown* and *Reading*, in his Letters of *April* 6, and *Oct.* 5, 1762, acquaints the Society, that his Congregations are in a flourishing Condition, and are now considerably more in Number than those of the Dissenters ; that 12 Families have been lately added to the Church ; and that he has in *Newtown* 160 or 170 Communicants at one Time, and in *Reading* from 90 to 100. When he first came to this Mission, he says, there were not much more than 20 Communicants in all, who now fall but little short of 300, reckoning those, who, though out of the Bounds of his Parish, constantly attend his Ministry. He has the Satisfaction to see, that most of his People adorn their Profession by a very Christian Life ; and, as many of them are inclined to read Books of practical Divinity, he should be very thankful for some of that Sort, and for some small Common Prayers, to be distributed among the poorer Sort of his Parishioners. This Request was readily complied with. By his *No-*

titia Parochialis, it appears, that the Number of Inhabitants in *Newtown* and *Reading* is about 2000; that his actual Communicants are 280; Professors of the Church of *England* are about 1000; of Dissenters about 1000; of Papists, Heathens and Infidels none.

The Rev. Mr. *Punderfon*, the Society's Itinerant Missionary in *Connecticut*, in his Letter dated *March* 26, 1762, writes, that ever since he has been in this Mission, God has blessed his Labours with uncommon Success, notwithstanding the Endeavours of numerous, powerful and subtle Adversaries. He has reconciled many young Gentlemen to our Communion, who, he trusts, will do God and his Church great Service in their Generation. He returns the Society hearty Thanks for the kind Notice they took of Mr. *Davies*, Mr. *Andrews*, and Mr. *Beardsley*, who are arrived safe at their respective Missions, and where he doubts not they will be useful. The *Sunday* after *Christmas* he preached at *North-Haven*, a Church almost entirely of his own raising, and had upwards of 20 Communicants. In another Letter, dated *Nov.* 12, 1762, he observes, that he is entered upon the Thirtieth Year of his Service to the Society, and has been enabled during that long Term, to officiate every *Sunday*, except one. He has been upwards of 9 Years Missionary at *New Haven*, *Guildford* and *Brandford*, where he has Six Churches, and more than 160 Communicants. By the Blessing of Heaven on his Endeavours, he has almost
alone

alone raised up 11 Churches in *Connecticut*, under the greatest Trials and Difficulties imaginable. Mr. *Hubbard*, he says, an ingenious young Man, and a Candidate for Holy Orders, reads in the Two Churches of *Guildford*. This Gentleman, who is recommended by Dr. *Johnson* as a hopeful Youth, the People of *Guildford* and *Cohabit* are desirous to have for their Minister, and have agreed to raise 30 *l. per Annum* towards his Support, and provide a Glebe as soon as they can, if he may have Leave to come for Holy Orders, and be appointed their Missionary.

The Rev. Mr. *Davies*, the Society's Itinerant Missionary in *Litchfield County* and Parts adjacent, in his Letter dated *April 13, 1762*, informs the Society, that since his Arrival at his Mission, he has had pressing Invitations, which he has complied with by Preaching at *Hartford* and *Woodbury* to a very large Concourse of People, who seem to have lost their ancient bitter Temper, and think that Christianity is clearly taught in our Church, and are resolved to erect Churches in each of the afore-named Places. These Avocations, Mr. *Davies* says, he can but seldom comply with, as his stated Mission is exceeding extensive, and one Part of it, *viz. Litchfield* and *Cornwall*, is greatly distressed on Account of Mr. *Palmer's* Removal. They are particularly fond of him, and wish to detain him, as continual Additions are making to these Churches, and in *Litchfield* a virulent Dissenting Preacher opposes the Church's Growth. Besides,

fides, Mr. *Davies* finds it almost impossible to attend the Duties of his Mission on Mr. *Palmer's* Removal, as there is no other Missionary in this large County, and every Town has Persons belonging to the Church, who solicit Mr. *Davies's* Preaching among them. By another Letter from Mr. *Davies*, dated *July 28, 1762*, it appears, that besides officiating every *Sunday* in his Mission, and preaching Lectures on Week-days, he has been frequently at other Towns adjacent and remote to preach and baptize, particularly in *New York* Province, contiguous to the Northern Part of his Mission, where the People are either wretchedly ignorant of Religion in general, or else mad with Enthusiasm. But in his Parishes of *New Milford, Sharon,* and *Roxbury*, where he attends till Mr. *Palmer* hears from the Society, there is a fair Prospect of the Church's Increase. In the preceding half Year, he had baptized 24 Infants, and had four additional Communicants. The Rev. Mr. *Palmer*, appointed Missionary at *Amboy* in *New Jersey*, in a Letter dated *Litchfield, April 13, 1762*, thanks the Society for granting his Request of a settled Mission, though it would have been more agreeable to him to have continued where he is, with a Division of the Mission, as he imagines his Influence here will be greater than in any other Place, and the People are much grieved at the Thought of his leaving them. He observes, that though Mr. *Davies* is very laborious and very acceptable, yet the County is so large,

large, and the Churches so many and at so great a Distance, that he fears, if left to the Care of one Missionary, the Church in those Parts, which is now in a very flourishing Condition, must pine and languish. Mr. *Palmer* therefore humbly requests, that this Mission may be divided, and he himself appointed Missionary to the Towns of *Canaan*, *Norfolk*, *Goshen*, *Torrington*, *New Hartford*, *Harwinton*, and particularly to the Towns of *Litchfield* and *Cornwall*, where the main Body of the Church People are, who are willing to contribute, even beyond their Abilities, to his Support, depending upon the Assistance of the Society, which, if they will afford, will greatly advance the Interest of the Church. But if they should not consent to a Division, he had much rather be removed to *Rye* than to *Amboy* for particular Reasons. This Request of Mr. *Palmer* and Mr. *Davies* is seconded by a Petition from the People of *Litchfield* and *Cornwall*, and the Church in *Woodbury*, earnestly desiring that Mr. *Palmer* might be continued among them, whose Labours have been attended with very great Success for the Time of his Residence, and who has, by his good Life and Preaching, gained the Esteem of all Parties. The Rev. Dr. *Johnson*, in a Letter dated *April 25, 1762*, confirms the foregoing Representation, and wishes the Society, if they can afford to do it, would continue Mr. *Palmer* at *Litchfield*, where he is greatly useful, but would by no Means be suitable at *Amboy*, which is a polite Place, and the
Seat

Seat of the Governor ; whereas Mr. *Palmer* has been always used to a plain retired Country Life. But if the Society cannot provide for Mr. *Palmer* at *Litchfield*, Dr. *Johnson* begs he may be removed to *Rye*, where he will be very suitable. The Society finding, upon mature Deliberation, that their late great Increase of Expence in establishing new Missions made it inconvenient for them to appoint any more at present, directed Mr. *Davies* to discharge his Duty in the Itinerant Mission in the best Manner he is able, and gave Mr. *Palmer* Leave to go to *Rye*.

The Rev. Mr. *Jacob Bailey*, the Society's Itinerant Missionary on the Eastern Frontiers of *Massachusetts Bay*, in his Letter dated July 20, 1762, writes, that the People are now mostly satisfied with the Form of Baptism prescribed by the Church of *England*, and none object to the Order of the holy Communion, which they shall be able to administer with greater Decency, as a Gentleman has lately presented their Church with Vessels for that Sacred Occasion. His Congregations continually increase both at *Pownalborough* and *George Town*, the former of which is likely to become one of the largest Churches in *New England*. His Communicants are already above 50. It gives him great Satisfaction to find Industry, Morality, and Religion flourishing among a People till of late abandoned to Disorder, Vice and Profaneness ; which Alteration is chiefly owing to the Performance of Divine Service, and those pious Tracts which
the

the Society's generous Care has dispersed. He acknowledges the Receipt of a great Number of Catechisms and Common Prayer Books, which will be of vast Service to the younger Sort, and promote the Decency of Divine Worship. However, he complains, that the Mission is attended with great Disadvantages from the Poverty of the People, and the Difficulties of Travelling in the Winter, when the Snow is sometimes Five or Six Feet deep for several Months. If a Missionary could be sent to *George Town, Harpwell*, and Places adjacent, it would lessen these Difficulties, and very much establish Religion among a People whom he is obliged in the Winter to leave almost destitute; besides, that another Minister would give him an Opportunity to do more Service in the New Settlements, and upon the neighbouring Rivers of *Sheepscott* and *Dumora-scotta*. The Society have also received a Petition from the Inhabitants of *George Town* and *Harpwell* on *Kennebeck* River, dated *Dec. 11, 1761*, thankfully acknowledging the Society's Charity to them, to which it is owing, under God, that a Sense of Religion is preserved among them; and observing, that the large Increase of a poor industrious People, consisting of above 7000 Inhabitants, (situated in a New Frontier Settlement, with not one Ordained Minister of any Denomination except *Mr. Bailey*) obliges them humbly to request another Missionary for this large District. This Favour they particularly intreat for the Inhabitants

H

bitants of *George Town* and *Harpwell*, which are about 20 Miles from *Pownalborough*, where, and in the Neighbourhood of which, Mr. *Bailey* finds so full Employment, that he can afford the Petitioners but a very small Proportion of his Service, and that to the Detriment of those Places contiguous to his settled Abode. In Hopes of this further Instance of the Society's Compassion, they have begun to build a Church, which is now in great Forwardness, and engage, in their present low and laborious State, to give the Missionary the Society shall be pleased to send, 20 *l.* Sterling *per Annum*, build him a Parsonage House, and as their Circumstances enlarge, give him from Time to Time such further Encouragement as may be a Proof how highly they value the Blessing they now petition for. This Petition is accompanied with a Letter from the Rev. Mr. *Caner*, Minister of the King's Chapel in *Boston*, dated *June 10, 1762*, certifying, that the above is a faithful and modest Account of the Condition of the People on *Kennebeck River*, and especially at *George Town*, where Mr. *Bailey's* greatest Diligence is utterly insufficient to answer the pressing Necessities of that People, in regard to the Means of Publick Worship, and begging such Assistance as their Circumstances do truly call for.

The Rev. Mr. *Scovil*, the Society's Missionary to *Waterbury*, and *Northbury* in *Connecticut*, in his Letter dated *July 5, 1762*, writes, that he officiates every Second Sunday at *Waterbury*, every
Fourth

Fourth at *Northbury*, and every Fourth at *New Cambridge*, except when he occasionally preaches in a vacant Parish. Upon Week-days he frequently preaches in various Parts of his Parishes, which are at the greatest Distance from Church, especially at *Westbury*, who on *Sundays* meet at *Waterbury*, till they can erect a Church, for which a Subscription is begun. By his *Notitia Parochialis*, it appears, that the Church Families in *Waterbury* and *Westbury* are 68, and Communicants 105; Families in *Northbury* 37, Communicants 49; Families in *New Cambridge* 28, Communicants 47; the greater Part of Adults being regular Communicants. He had baptized in the preceding half Year 21 Infants. He returns Thanks for the Books sent him, and is encouraged to hope for some small Addition to his Salary: Instead of which the Society have ordered him a Gratuity.

The Rev. Mr. *Apthorp*, the Society's Missionary at *Cambridge*, in his Letter dated *Sept. 29, 1762*, writes, that in his Infant Settlement, where he has officiated since the Opening of the Church in *October 1761*, the Numbers are but few: Those he has are serious; and he entertains good Hopes, that God will bless this Mission, and render it really serviceable to Religion. In the past Year he had baptized 12, and at the last monthly Communion had near 40 Communicants. He adds, that Common Prayers, and other Books of Devotion to be

distributed among the People of his Mission, will be of great Use; which were sent according to his Request.

The Rev. Mr. *Andrews*, the Society's Missionary at *Wallingford*, &c. in a Letter dated *May 17, 1762*, acquaints the Society, that since his Arrival at his Mission in *January*, he has officiated half the Time at *Wallingford*, where above half the People of his Mission live; the other half he divides equally between the Parishes of *Cheshire* and *North Haven*; and the People of *Meridan*, having no Church, attend at *Wallingford*. He has great Hope of being instrumental in doing much Good here, as the People appear well satisfied with his Ministry, and several have conformed to the Church since he came among them. He has baptized 17 Children, 11 of which were in his own Mission. He has officiated once at *Middletown* and once at *Guildford*.

New York.

The Rev. Mr. *Seabury*, jun. the Society's Missionary at *Jamaica Town* in *Long Island*, in his Letters dated *March 26*, and *Oct. 8, 1762*, informs the Society, that the Church gradually increases, and a more serious Turn of Mind begins to shew itself, so that the religious State of his Parish is considerably mended, especially at *Flushing*, where the Congregation, which formerly seldom exceeded 20 White Persons, is now seldom less than 80. The Church at *Jamaica* has been compleatly repaired,

repaired, chiefly at the Expence of Mr. *John Troup*, a worthy Gentleman from *New York*, and is now one of the neatest and most commodious Country Churches in this Part of the World. By his *Notitia Parochialis* it appears, that his Parish consists of about 710 ratable Inhabitants. About 120 Families profess themselves of the Church of *England*; more than 500 are Dissenters, including Quakers, Deists, and Members of the *Dutch Church*. Within the Year he has baptized 27 White Children, 3 Negro Children, and 3 Adults. His Communicants are 29. He lately baptized two Female Children of a Jew, a Gentleman of Fortune in *Jamaica Town*, whose Mother is a Professor of the Church of *England*. The Father was present, and seemed not a little affected; and Mr. *Seabury* is not without Hopes, that God will open his Understanding to understand the Scriptures, and dispose him to receive the Faith of Christ. Mr. *Kneeland* is appointed Catechist at *Flushing*, with a Salary of 10 l. *per Annum*.

The Rev. Mr. *Seabury*, sen. the Society's Missionary at *Hempstead* in *Long Island*, in his Letter dated *March 26*, 1762, writes, that, under God, he has been the happy Instrument in bringing 11 Adults to Baptism, who all appeared properly affected upon the Occasion: One of them in particular declared publickly, that it was after considering most other Professions, and upon mature Deliberation, he had determined to make the solemn Confession of his Faith in the Church
of

of *England* ; and accordingly, himself, his Wife, and 8 Children, were baptized. Besides the 11 Adults, he had baptized in the preceding half Year 31 Children. The Number of Inhabitants at *Hempstead* is 5940 ; of actual Communicants of the Church of *England* 72 ; of Professors of the Church 750 ; the rest are Dissenters, except a few *Indians*. By his Letter dated *Sept. 30, 1762*, he acquaints the Society, that he had made a Journey to *Dutches County*, where he preached two *Sundays* to very crowded Assemblies, and three Week-days in different Parts of the County, and baptized 1 Adult and 33 Children. He has also preached two *Sundays* to the People of *Huntington*, whose Application for a Missionary he begs Leave to recommend. The People of *Huntington*, as appears by their own Petition, and Letters from Dr. *Johnson* and others, have already erected an Edifice for the Worship of God according to the Liturgy of the Church of *England*, and purchased a valuable House and Glebe, worth about 200 *l.* that Currency ; which they are ready to make a Conveyance of for the Use of the Church of *Huntington* for ever, hoping to have Leave, within a Year or two, to send over a Candidate for Holy Orders. Mr. *Seabury* adds, that his own People continue to attend Divine Service in great Numbers, and as usual at *Oysterbay*, where one of the separate Anabaptist Assemblies is broke up, and their Credit with the People much declined. He has baptized this half Year

2 Adults

2 Adults and 53 Children, making in the Whole, since he came to this Mission, 1032 baptized.

The Rev. Mr. *Milner*, the Society's Missionary at *West Chester*, in his Letter dated *June 29*, 1762, writes, that since his Arrival at his Mission, which is 14 Months, he had baptized 114; of whom 40 were Adults, viz. 30 Whites and 10 Blacks; and administered the Sacrament of the Lord's Supper four Times to 30 Communicants, of whom he hopes the Number will increase. He constantly attends three Churches in three different Townships, preaching to crowded Audiences of devout well-behaved People. They have no Dissenters among them, except a few Quakers. He adds, that the School is still vacant, and entirely deprived of a Teacher; but petitions the Society to continue their Bounty to some worthy Person, who shall be chosen Schoolmaster, as the School is a Nursery for the Church, and of great Service in those Parts; which Request is accordingly granted.

By a Letter from the Church-wardens and Vestry of *St. Peter's Church* in *Albany*, dated *June 17*, 1762, it appears, that since Mr. *Ogilvie's* Absence on His Majesty's Service, Mr. *Browne*, Chaplain to a Regiment under Sir *Jeffrey Amherst*, officiated in Mr. *Ogilvie's* Place, till he was himself obliged to embark with the Troops for *Martinico*; but that Mr. *Browne* is returned to *Albany*, and performs Divine Service there to the Satisfaction of the whole Congregation.

gation. And Mr. *Browne*, in a Letter dated *Sept. 2, 1762*, assures the Society, that he will punctually perform the Duty of that Mission till he has Orders to leave it. The last half Year he has baptized at *Albany* 69 Children, and married 35 Couple; baptized at the *Mohock Castle* 9 Children, and married 4 Couple. The Duty at the *Mohock Castle* Mr. *Browne* finds very difficult for Want of a proper Knowledge of their Language; but hopes, by the Blessing of God, and a particular Application, to surmount that Difficulty. The Rev. Dr. *Johnson*, in a Letter dated *Oct. 9, 1761*, strongly recommends a Gentleman whose Name is *Bennet*, who has an earnest Desire to spend the Remainder of his Life in converting the *Mohock* and other Tribes of *Indians*. This Gentleman was bred and graduated at *New Haven College*, after which he resided with Dr. *Johnson* at *Stratford*, and kept a School, received Baptism of him, and has been a very serious Person ever since. He was many Years Master of Mr. *Kay's* Grammar School at *Rhode Island*, is a very good Grammarian, and would teach the *Indian* Children, which would give him an Opportunity (in pursuance of the Society's Design of Educating some *Indian* Lads at the College of *New York*) to prepare them to be sent thither. Mr. *Bennet* being near 50 Years of Age, declines going into Orders, and chooses to act only as a Catechist under Mr. *Ogilvie*. He has a competent Estate, which he would leave with his Family, and desires only so much

much Salary as may be sufficient to support his own Person in the Pursuit of this laudable Undertaking. In another Letter dated *Sept. 16, 1762*, Dr. *Johnson* observes, that whatever Mr. *Oël* and *Paulus*, who are in the Society's Service among the *Indians*, can do, it would be well, if besides another Catechist resident among them, there could be a worthy Missionary provided for them. In the mean Time a Catechist is highly expedient, who may have the Business of converting them much at Heart, as Mr. *Bennet* seems to have.

The Rev. Mr. *Watkins*, the Society's Missionary at *Newburgh*, in his Letter dated *May 15, 1762*, writes, that in *December 1761*, he was seized with an Ulcer on his Lungs, which reduced him so low, that he was not able to officiate. And in another Letter dated *Oct. 27*, acquaints the Society, that his Disorder returning more violently, he has, by the Advice of his Physicians, determined to go to *Bermudas*, from whence he will return to his Mission as soon as the Recovery of his Health shall enable him to officiate. From *June 24, 1761*, to the Date of the last Letter, he has baptized 57 White and 2 Black Children, making the Number since he came to this Mission 795.

The Rev. Mr. *Auchmuty*, the Society's Catechist to the Negroes in the City of *New York*, in his Letter dated *Jan. 2, 1762*, writes, that since his last, two of his Black *Catechumens*, together with a Negro Man, have been admitted

I

to

to the Holy Communion, their Characters being unexceptionable, and their Knowledge of Religion and their Duty very considerable, and has a Prospect of admitting shortly two Women of excellent Characters to the same Privilege. In another Letter dated *June 29, 1762*, he with Pleasure assures the Society, that the Negroes under his Care become more and more deserving of the Pains he takes with them. Between 60 and 70 Adults and Children constantly attend him, and learn the Church Catechism and *Lewis's* Exposition; besides many more who occasionally attend his Lectures. They all regularly attend Divine Service, and are many of them a Credit to our Holy Religion. He adds, that he has lately admitted 3 Adult Negroes to the Holy Communion, and has two more preparing for it. From *Sept. 19, 1761*, to the Date of this Letter, he has baptized 57 Negro Children, and 7 Adults, and has 3 more preparing for Baptism.

Mr. *Hildreth*, the Society's Schoolmaster at *New York*, in his Letters dated *Dec. 22, 1761*, and *May 11, 1762*, acquaints the Society, that his School is in a very flourishing Condition; that within the Year, several Boys, well qualified in Reading, Writing and Arithmetick, and instructed in the Principles of our Holy Religion, had been put out to Trades, and their Places supplied by the Admission of others, so that the School is kept up to the full Complement of 48 Boys and 12 Girls taught at the Bounty of the Society. The Boys attend School at the accustomed

accustomed Hours, and the Girls, who are taught Needle-work by a Mistress employed by the Vestry, come to him an Hour in the Day to learn to write. About half the Children have been baptized in the Church of *England*; and the Rest are of Dissenting Parents. Besides Mr. *Hildreth's*, there are about 10 *English*, 1 *Hebrew*, 2 *Latin*, 1 *French*, and 2 *Dutch* Schools in this Place. Mr. *Hildreth* follows no other Employment but that of Teaching, except officiating as Parish Clerk.

New Jerfey.

The Rev. Mr. *Chandler*, the Society's Missionary at *Elizabeth Town*, in his Letter dated *Jan. 5, 1762*, mentions Mr. *Hardy's* succeeding to the Government, and, in consequence of it, the Raising Money for Repairing the Church, Parsonage House, &c. of *Amboy*; to which Mission he requests that *Woodbridge* may be annexed, being but Four Miles from *Amboy*, and may be easily served by the same Missionary, who may preach every *Sunday* in the Afternoon at *Woodbridge*; whereas Mr. *Chandler*, being at 10 Miles Distance, cannot preach there more than every Sixth *Sunday*. He would not decline doing Duty at *Woodbridge*, were there not a Prospect of their being better provided for in the Manner he has proposed; besides, that the Circumstances of his own Congregation require constant Attendance, and he is anxious to devote himself entirely to them, and they have exerted

themselves in an extraordinary Manner to deserve it. In order to accommodate several Families at a great Distance from the Church, he has preached at their Houses and christened their Children. In the preceding half Year he baptized 4 Adults, one of which is a Black, and 71 Infants, 6 of which are Blacks, and had five new Communicants. In another Letter dated July 5, 1762, Mr. Chandler writes, that since his last he has baptized 27 Infants; observes, that there are no Roman Catholicks in that Province; and hopes, that Leland and Bishop Sherlock's Sermons will prove a sufficient Antidote against Infidelity, which too much prevails among them. He desires a Number of Prayer Books, some Copies of *The Reasonable Communicant*, and some of *The Englishman directed in the Choice of his Religion*: Which were sent him accordingly.

The Rev. Mr. Campbell, the Society's Missionary at Burlington, in his Letter dated Dec. 26, 1761, laments, that his Congregation at Mountholy, which was very flourishing, has been hurt by some Enthusiastical People of Mr. Macclenaghan's Party, who pretend Mr. Macclenaghan is the only Preacher of Christ in America, and all the Rest are Arminians, &c. &c. Mr. Campbell however hopes to give a better Account of these People, when the fiery Heat of their precipitate Rashness subsides; in the mean Time will study to be quiet, and mind his own Business, and leave the Event to God. And in another dated June 25, 1762, Mr. Campbell
with

with Pleasure acquaints the Society, that his straying Sheep, who ran after Mr. *Macclenaghan's* Party, are, by the Blessing of God on his Endeavours, reduced to a Sense of their Sin in a causeless Separation, and are returning daily to their proper Fold. It appears, that within the Year, he has baptized, in his three Congregations of *Burlington, Bristol* and *Mountboly*, 61 Infants, 7 White and 6 Black Adults, who could read well, and give good Reasons for the Hope that was in them. His Communicants are 50.

The Rev. Mr. *Morton*, the Society's Itinerant Missionary on the North-Western Frontiers of *New Jersey*, in his Letters dated *Jan. 1*, and *June 30*, 1762, acquaints the Society, that the Church of *England* in *Amwell* and *Ringwood* sensibly gains Ground among those, who at his first Coming seemed prejudiced against our Mode of Worship; and that his Mission (considering its Infancy) is in a very flourishing State, notwithstanding all the Difficulties Ignorance, Prejudice, and a misguided Zeal could raise; that he has visited the remote Inhabitants of the Province, at the Distance of 30, 40, and 50 Miles, once every three Weeks, during the Summer Season, extending his Labours to a great Distance beyond his Mission, where People are surprized to find the Doctrine and Discipline of our Church so different from what they had been taught to believe. He has baptized within the Year 69 White Children and 4 Black, 2 Black

Black Adults and 5 White, one a Convert from the Anabaptists. His Communicants are 10. He has married but 2 Couple since he came to his Mission, the Magistrates having the Privilege of marrying, which they often do without either Licence or Publication of Banns.

Pennsylvania.

The Rev. Mr. Neill, the Society's Missionary at *Oxford*, in his Letters dated *Jan. 10*, and *June 21*, 1762, informs the Society, that the Legislature of the Province have passed an Act of Assembly in Favour of the Church of *Oxford*, enabling Trustees to sell the old Glebe, and purchase another more convenient. A Copy of this Act, and of a Declaration of Trust to him and his Successors, Ministers of the Church of *Oxford* for ever, Mr. Neill has sent to the Society to shew how kind the Legislature have been, and the Means he has used to perpetuate the new Glebe for the Use of his Successors. But as His Majesty's Approbation is necessary to make valid all Acts of this Government, they wait with Impatience to hear of its Confirmation. He adds, that in the Year 1761, a Lottery was set on Foot for enlarging the Church of *Oxford*, by which they hope to clear between 400 *l.* and 500 *l.* In another Letter dated *June 5*, 1762, he writes, that Providence has so far blessed his weak Endeavours, as to enable him to collect as decent and orderly a Congregation as any in the Province, but fears he shall not be
able

able to root out an inveterate Prejudice which prevails among them with regard to Infant Baptism, and the Unwillingness of many grown up Persons to make a publick Profession of Christianity by Baptism, though they are constant Attendants at Church. Children baptized since *Jan. 10*, are but 5, with 2 White and 4 Negro Adults. In Hopes to remove the unreasonable Prejudice which Mr. *Neill* complains of, the Society have sent him 50 Copies of *Wall* on Infant Baptism. The professed Members of the Church in the Congregation at *Oxford* are about 150, and nearly the same Number attend at *White Marsh* Church, but not above 30 of them are professed Members of the Church, the Rest being either Dissenters, or young *Dutch* People who understand *English*. His Communicants in both Congregations are about 30. The Number of Dissenters of the several Sorts, it is impossible to ascertain. Infidels, professedly such, they have none.

The Rev. Mr. *Inglis*, the Society's Missionary at *Dover*, in his Letter dated *June 15, 1762*, writes, that his Mission includes the whole County of *Kent*, 33 Miles in Length, and more than 10 in Breadth, containing about 7000 Souls, of which upwards of one third are Members of the Church of *England*. There are four Churches in the County; the Church at *Dover*, decently finished and ornamented; the Church of *Mission*, which has had an Addition of two Wings; that of *Duck-Creek*, which is now rebuilding;

building ; and a fourth, which was built last Autumn by a Number of People on the Border of *Maryland*, who were at too great a Distance from any of the former to attend them even in Summer. Two of these Churches are 18 Miles from *Dover*, and 15 from each other, and the third 15 Miles from *Dover*. Should he continue here till advanced in Age, or grow sickly, he thinks it will be impossible for him to undergo the Fatigue he does at present. From *March* 1, to the Date of this Letter, he has baptized 1 Black and 42 White Children, and 2 Adults. He has had a few Converts from a profane unchristian Course to a Life of Christian Purity and Holiness, who are his Joy now, and he trusts will be his Crown of rejoicing hereafter.

The Rev. Mr. *Barton*, the Society's Itinerant Missionary in *Lancaster*, in his Letters dated *Jan.* 12, and *June* 22, 1762, writes, that he has visited all the destitute Congregations in the Province, and finds the Rage of Enthusiasm and bitter Zeal much abated, and religious Diffentions calmed. As to the Mission more particularly under his Care, he says, he has the most pleasing Prospects, and hopes to put it upon as respectable a Footing as any in *America*. He has baptized within the Year 103 Children, and his Communicants are increased to 90. The Congregation at *Lancaster* have erected a very handsome Steeple, and are enlarging their Church and building Galleries ; and the Churches of *Caernarvon* and *Pequea* are just finished.

The

The Rev. Mr. *Wm. Thompson*, the Society's Itinerant Missionary in the Counties of *York* and *Cumberland*, in his Letters dated *March 10*, and *July 6*, 1762, acquaints the Society, that he had officiated regularly at his Three Churches, though often with great Difficulty and Danger; being frequently obliged to pass Creeks, where there are neither Bridges nor Boats, nor even Inhabitants near them. By his *Notitia Parochialis*, it appears, that the Number of Inhabitants in the Counties of *York* and *Cumberland* amounts to 3250, of which 192 are Professors of the Church of *England*, the Rest are Dissenters, with whom he lives in the greatest Harmony; that he has baptized in the last Nine Months 46 Infants, and 1 Adult. He has had 2 Converts from *Judaism*.

North Carolina.

The Society have received a Letter from his Excellency *Arthur Dobbs*, Esq; Governor of *North Carolina*, dated *Brunswick, March 30*, 1762, in which he complains, that notwithstanding the Laws he has caused to be enacted and amended for the Support of the established Clergy, the Number of Clergymen is diminished, and the Inhabitants are becoming more dissolute, and Sectaries and Idleness increasing on that Account, as likewise for Want of Schoolmasters to educate Youth, there not being even a Parish Clerk in the Province to serve as a Schoolmaster, or occasional Reader, where Cler-

K

gymen

gymen are wanting, or when they are attending the Out-Chapels, as most Counties contain only one Parish. The Provision at present made for Clergymen in this Province by Law is 100 *l.* Currency *per Annum*, and 20 *l.* in lieu of House and Glebe, till they can be provided; besides near 50 *l.* which may be made in most Parishes by Marriages. There is however one very discouraging Circumstance, which is, that the several Parishes provide only annually for their Incumbents, so that the Governor cannot properly induct them. The Reason assigned for this Practice is, that the Clergy may be obliged to do their Duty, which some, for Want of a Bishop, or Superior with Episcopal Jurisdiction, will neglect. His Excellency therefore thinks it of infinite Consequence, that the Society address His Majesty to appoint Bishops for that Continent, to visit the Clergy, confirm and ordain proper Persons within those Colonies (as a sufficient Number cannot be procured from *Europe*) and to exercise Ecclesiastical Discipline. This, he thinks, with a Provision for Parish Schools to educate Youth in Christian Principles, would soon improve the Province, get rid of Sectaries, and encourage the Inhabitants to become industrious. His Excellency proposes at the next Assembly to recommend the Making of a Law to empower each Vestry to raise a small Tax for a Clerk and Schoolmaster in every Parish, and wishes the Society would, if possible, appoint more Missionaries to this unfortunate Province,

Province, where Sectaries and Corruption of Manners are increasng, and where they have but seven Clergymen to near 30 Parishes, most of which are Counties.

The Society, willing to do every Thing in their Power to promote the pious Designs for which they are incorporated, have directed Thanks to be returned to Governor *Dobbs* for his Attention to the Interests of Religion, assuring him, that all possible Regard shall be paid to whatever he shall please to suggest on that Subject, and as soon as they are able, will send more Missionaries into *North Carolina*.

The Rev. Mr. *Earl*, the Society's Missionary at *St. Paul's* Parish in *Chowan County*, in a Letter dated *Nov. 21, 1761*, acquaints the Society, that in the preceding half Year, he had baptized in his Parish 68 Infants, and had 35 Communicants; that he had made several Visits to *St. Barnabas, Society*, and *Berkley* Parishes, who are destitute of a settled Minister, where he baptized 314 White and 15 Negro Infants, 4 White and 3 Negro Adults. In another Letter dated *April 2, 1762*, Mr. *Earl* writes, that since *Nov. 21, 1761*, he had baptized in his own Parish 70 Infants, and had 36 Communicants; that he had preached to Four several Congregations in *Society* Parish, and baptized 125 White and 18 Black Infants, and 15 Black Adults; that he had likewise made another Visit to *St. Barnabas* Parish, and baptized 15 White Infants, and intended to visit them at *Easter*,

and administer the Sacrament of the Lord's Supper there, at the Request of some of the Inhabitants, who have been grievously afflicted with uncommon Disorders, and frequent sudden Deaths, from which no Part of the Province has been clear.

The Rev. Mr. *Reed*, the Society's Missionary in *Craven County*, in his Letter dated *Dec. 26, 1761*, writes, that the Fervour of the Methodists in the Skirts of his Parish is very much abated, and he believes in a few Months will be totally lost. In defeating their Schemes, and subverting their pernicious Doctrines, he finds meek Instruction most effectual. He therefore solicits the Society to send him some small Tracts, calculated to confute such Visionaries, and what other Tracts they think most proper, to assist him in the Care of his large Parish, which is at least 100 Miles in Extent. In consequence of which Request, the Society have sent Mr. *Reed* 50 Copies of, *An earnest and affectionate Address to the Methodists*, and 100 Copies of, *Bishop Gibson's Caution against Enthusiasm*. By his *Notitia Parochialis* it appears, that Mr. *Reed* had baptized within the Year 264 White and 13 Black Children, and 6 Adults, and administered the Sacrament of the Lord's Supper to 257.

The Rev. Mr. *Macdowell*, the Society's Missionary at *Brunswick*, in his Letter dated *June 15, 1762*, returns Thanks to the Society for appointing him to that Mission, hoping by the
Blessing

Blessing of God to perform the Duty of a faithful and wise Servant in that weighty and important Charge. He adds, that in the current Year 1762, he had baptized 33 Infants, and 2 Adults; one a free Negro Man, who is since become a constant Communicant; the other a Captain of a Vessel, who on his Death-bed informed Mr. *Macdowell*, that he had never been baptized, and prayed he might then receive that Sacrament. In his Parish, he says, there are about 800 Taxables, and about 200 Families. He has but 15 actual Communicants, but hopes the Number will soon increase.

South Carolina.

The Rev. Mr. *Garden*, the Society's Missionary at *St Thomas's*, in his Letter dated *April 22, 1762*, assures the Society, that he endeavours to discharge the important Duties of his Station, though his Health has been in a very declining State for some Years; that he has baptized since his last, *April 3, 1761*, 21 Children, one of them a Negro of Christian Parents, and has about 30 Children, who say their Catechism in Church on the Lord's Day very distinctly, on which Occasion he generally explains that excellent Summary; that he has also received several new Communicants, but by reason of Deaths, the Number does not increase. He further writes, that his Chapel on *Pompion Hill* becoming ruinous, the Inhabitants have resolved to build a new one of Brick 48 Feet long by 35 wide, which

which will cost at least 600 *l.* Sterling, of which near 400 *l.* are already subscribed. He concludes with observing, that ever since he has resided in this Parish, which is almost 20 Years, he has had the Happiness to find his Congregation readily and chearfully complying with every Thing necessary or convenient for a decent Performance of Divine Worship, which he thinks it would be Injustice not to mention to their Honour.

Georgia.

By a Letter from the Rev. Mr. Zouerbubler, the Society's Missionary at *Savannah*, dated Feb. 9, 1762, and another from the Church-Wardens of *Christ Church* in *Savannah*, of the same Date, it appears, that the Rev. Mr. *Duncanson* arrived there some Time in *September* 1761; but that on or before his Arrival, such unfavourable Reports were spread concerning him, that it was thought necessary to convene the Vestry, in order to enquire into his Character: The Result of which Enquiry was, that Mr. *Duncanson* did by no Means answer the pious Intentions of the Society in appointing him to that Mission. For which Reason, the Vestry unanimously agreed to desire Mr. *Zouerbubler* to continue in the Mission; to which Mr. *Zouerbubler* consented, his Health being greatly restored. Upon Mr. *Duncanson's* being rejected at *Savannah*, the People of *Augusta*, having been long without a Clergyman, invited him thither; but unhappily they

they soon found, that his irregular Conduct, Excess of Drinking, profane Swearing, and quarrelsome Temper, rendered him incapable of forming the Minds of that People. They therefore humbly request, in a Letter dated *Feb. 8, 1762*, that the Society would send them a Clergyman, whom they will receive with all due Respect, and whose Emoluments will be very considerable. They observe, that an Act of Assembly grants to every Clergyman of the Church of *England*, that is or shall be in any Parish in the Province, *25 l. Sterling per Annum*, clear of all Deductions; that *15 l. or 20 l.* more may easily arise from the Perquisites of Marrying only, in that large and populous Parish; that it would be no difficult Matter to add, by private Subscription, *15 l. or 20 l.* more, which, with *17 l. per Annum* allowed by the Province of *South Carolina* for a Sermon once a Month at *New Windsor*, about 5 Miles from *Augusta*, together with what the Society shall please to allow a Missionary, they judge will enable a Gentleman, with or without a Family, to live comfortably. They add, that a Salary of *23 l. 6 s. 8 d.* is allowed, out of the Money annually granted by Parliament to the Province of *Georgia*, for a Schoolmaster in that Place, by which, with the Advantage arising from Teaching, at least *30 l.* more may be thrown into the Hands of a Clergyman who would chuse to accept it. This Part of the Province, they say, is remarkably healthy, situate upon a fine River, 150 Miles from

from *Charles Town*, and about the same Distance from *Savannah*. The Parsonage House is in good Repair, and more than 15 Acres Glebe inclosed; and the Assembly have passed an Act for Rebuilding the Church. To this Place the Society intend to send a Missionary as soon as conveniently may be.

Bahama Islands.

The Rev. Mr. *Carter*, the Society's Missionary in these Islands, in his Letter dated *January 25, 1762*, acquaints the Society, that he has continued his Method of performing Divine Service to his Eastward Parishioners on the first and third *Sunday* in the Month, catechizing the Children, and expounding to them, which Method he proposed to pursue in the ensuing Lent, on *Wednesdays* and *Fridays*, in the Church in *Nassau*, with the Children of all Colonies, being desirous to bring as many as he can to the Knowledge and Practice of the Christian Religion. He observes with Concern, that the Profanation of the Lord's Day by Negroes working, is an Evil, which he has hitherto in vain endeavoured to suppress; a Practice, which has its Sanction from Custom, and the Indulgence of the Owners of Slaves, who have assigned them that Day to work for themselves, which God intended as a Day of Rest from bodily Labour, and to be employed in His more immediate Service. However, he does not despair of abolishing this impious Practice,

tice, as he has put a Check to some Irregularities on that Holy Day, since his Excellency Governor *Shirley* has appointed him one of His Majesty's Council, and put him in the Commission of the Peace. Mr. *Carter* writes, that he intended soon to visit *Harbour Island* and *Eleuthera*, which Places he would visit oftener, were it not for the Danger of Repairing to them, being 20 or 30 Leagues from his Residence, besides the Inconvenience of being absent from *New Providence*. By his *Notitia Parochialis* it appears, that the Number of Inhabitants in *New Providence* amounts to near 300 Families; in *Harbour Island* to more than 50; and in *Eleuthera* to more than 70. In the preceding half Year he baptized at *New Providence* 18 White and 1 Negro Child, 1 free Negro Man, 2 free Negro Women, and 1 Mulatto free Woman. His Communicants are 8 White and 1 Black. All the Natives, and many others, profess to be of the Church of *England*. What Dissenters there are among the Strangers is uncertain; nor is it easy to ascertain the Number of Heathens and Infidels.

✎ The Society, from their first Institution, taking into their serious Consideration the absolute Necessity there is, that those Clergymen, who shall be sent Abroad, should be duly qualified for the Work to which they are appointed, desire every one, who recommends any Person to them

L

for

for that Purpose, to testify their Knowledge, as to the following Particulars :

1. The Age of the Person.
2. His Condition of Life, whether single or married.
3. His Temper.
4. His Prudence.
5. His Learning.
6. His sober and pious Conversation.
7. His Zeal for the Christian Religion, and Diligence in his holy Calling.
8. His Affection to the present Government.
9. His Conformity to the Doctrine and Discipline of the Church of *England*.

And the Society do now request, and earnestly beseech all Persons concerned, that they recommend no Man out of Favour or Affection, or any other worldly Consideration, but with a sincere Regard to the Honour of Almighty GOD, and our blessed SAVIOUR; as they tender the Interest of the Christian Religion, and the Good of Men's Souls.

And the Society particularly desire their Friends in *America* to be so just to them, when any Person appears there in the Character of a Clergyman of the Church of *England*, but by his Behaviour disgraces that Character, to examine as far as may be into his Letters of Orders, his Name and Circumstances, and to inspect the publick

publick List of the Names of the Missionaries of this Society, published annually with the Abstract of their Proceedings ; and the Society are fully persuaded it will appear, that such unworthy Person came thither without their Knowledge ; but if it should happen, that any such should come thither from them, they intreat their Friends in *America*, in the sacred Name of Christ, to inform them, and they will *put away from them that wicked Person.*

The Receipts and Payments on the General Account of the Society for the Year past, stood thus at the Audit of the Society on the 27th Day of *January*, 1763.

R E C E I P T S.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
By Ballance in the Hands of the Treasurer on the 28th Day of <i>January</i> , 1762, — — —	661	15	2
By Benefactions and Legacies and Entrance of Members in the Year 1762, — — —	1012	15	6
By Subscriptions of Members of the Society, — — —	485	10	6
By Rent from Tenants, and by Dividends in the publick Funds,	744	8	10
By Sale of 1200 <i>l.</i> New South-Sea Annuities, — — —	1039	10	0
Ballance due to the Treasurer on this Account, <i>Jan.</i> 27, 1763,	972	11	2
Total	4916	11	2

P A Y M E N T S.

P A Y M E N T S.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
For Salaries to Missionaries, Cate- chists, Schoolmasters, and the Officers of the Society, — —	3902	4	10
For Books, Gratuities to Mis- sionaries, and other accidental Charges, — — — —			
	939	7	0
For the Maintenance and Educa- tion of two Negro Youths, un- der the Care of the Rev. Mr. <i>Moore</i> , — — — —	74	19	4
Total	4916	11	2

Abstract

Abstract of the Society's *London* Account. relating to *Codrington* College and their Plantations in *Barbadoes*, as ballanced by the Auditors of the Society, on the 27th Day of *January* 1763.

The Society to the Trust Dr.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
To Ballance of Accounts on the 28th Day of <i>January</i> , 1762, }	3397	10	3½
To net Produce of 40 Casks of Sugars sold at <i>London</i> , — }	1005	7	3
To Dividends on 6000 <i>l.</i> Old <i>South Sea</i> Annuities for one Year, due <i>October</i> 10, 1762, }	180	0	0
To Six Months Dividend on 4000 <i>l.</i> Consol. Bank Annu- ities, due <i>July</i> 5, 1762, — }	60	0	0
	£ 4642 17 6½		

The

The Society to the Trust Cr.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
By Purchase of 4000 <i>l.</i> Consol.	2485	0	0
Bank Annuities at 62 <i>l.</i> per			
Gent. and Commission, —			
By Attorneys Bills, — —	350	0	0
By Salaries to Officers in <i>London</i> ,	75	0	0
By Invoice of Goods sent to	30	2	0
<i>Barbadoes</i> , — — —			
By petty Disbursements, — —	12	3	5
By Cash in the Hands of the	1690	12	1 $\frac{1}{2}$
Society's Treasurer, <i>January</i>			
27, 1763, — — —			
	£ 4642	17	6 $\frac{1}{2}$

Barbadoes.

Barbadoes.

On the unexpected Death of the Rev. Mr. *Falcon*, Schoolmaster at *Codrington* College, and the Resignation of the Rev. Mr. *Duke*, Usher to the School and Catechist to the Negroes, occasioned by his very bad State of Health, the Society's Attorneys committed the whole Duty of the School, till a Master and Usher can be provided, to Mr. *Davis*, a Scholar upon the Foundation, who is represented as a Youth of very uncommon Parts and extraordinary Proficiency in Learning. Mr. *Falcon* has given a strong Proof of his Affection to the School by Leaving a valuable Collection of Books for the Use of the College. And the Society have since appointed the Rev. Mr. *Butcher*, B. A. of *St. John's* College, *Cambridge*, who is a Native of *Barbadoes*, and extremely well recommended, to succeed him; and have likewise agreed, upon the Representation of the Attorneys, to increase the Salary of the Writing-master and Teacher of Arithmetick, from 30 *l.* to 40 *l.* per *Annum*. An Usher will be appointed as soon as a proper Person shall be fixed upon for that Purpose.

A LIST

A LIST of the MEMBERS

OF

*The SOCIETY for the Propagation of
the Gospel in Foreign Parts.*

Those marked thus * were chosen Members in
the Year 1762.

A.

THE Right Reverend *Richard* Lord Bishop
of *St. Asaph*.

Fifield Allen, D. D. Archdeacon of *Middlesex*.

Thomas Archer, M. A. Prebendary of *St. Paul's*.

Francis Astry, D. D. Treasurer of *St. Paul's*.

Francis Ayscough, D. D. Dean of *Bristol*.

William Ayerst, D. D. Prebendary of *Canterbury*.

Charles Ward Apthorp, of *New York*, Esq;

John Apthorp, of *London*, Esq;

James Apthorp, of *Boston*, Esq;

East Apthorp, M. A. Fellow of *Jesus College* in
M Cambridge

Cambridge in England, and Missionary to the Church of Cambridge in New England.

James Aufe, of Great Torrington in Devonshire, Esq;

B.

THE Right Honourable *William* Earl of *Bath*.

The Right Reverend *Edward* Lord Bishop of *Bath and Wells*.

The Right Reverend *John* Lord Bishop of *Bangor*.

The Right Reverend *Thomas* Lord Bishop of *Bristol*.

Sir *John Barnard*, Knt. Alderman of *London*.

The Honourable *Francis Barnard*, Esq; Governor of the Province of *Massachusetts Bay* in *New England*.

The Honourable and Reverend *Shute Barrington*, LL. D. Canon of *Christ Church*.

Richard Barford, D. D.

Edward Ballard, D. D.

Thomas Barnard, M. A. Rector of the Church of *Bridge Town* in *Baabadoes*.

James Barclay, M. A.

Mr. *Solomon Barton*, Merchant.

Cutts Barton, D. D.

John Bradstreet, Esq; Colonel.

Edward Bearcroft, Esq;

Philip Bearcroft, M. A.

George Berkeley, M. A.

* *Jonathan*

* *Jonathan Belcher*, Esq; Lieutenant Governor of
Nova Scotia.

John Berriman, M. A.

John Berney, D. D. Archdeacon of *Norwich*.

Calverley Bewicke, Esq;

Thomas Birch, D. D. F. R. S.

Thomas Blackwell, M. A.

Ebenezer Blackwell, Esq;

Jonathan Blenman, Esq; Attorney-General in
Barbadoes.

Robert Bolton, LL. D. Dean of *Carlisle*.

Peniston Booth, D. D. Dean of *Windsor*.

William Bowles, M. A. Fellow of *Winchester*
College.

Robert Breton, M. A. Archdeacon of *Hereford*.

Henry Burrough, M. A. Prebendary of *Peter-*
borough.

Joseph Browne, D. D. Provost of *Queen's College*
in *Oxford*.

John Burton, D. D. Fellow of *Eaton College*.

Thomas Burton, D. D. Prebendary of *Durham*.

* *Philip Brown*, B. D.

C.

THE most Reverend *Thomas* Lord Arch-
bishop of *Canterbury*.

The most Reverend *Michael* Lord Archbishop
of *Cashel*.

The Right Reverend *Charles* Lord Bishop of
Carlisle.

The Right Reverend *Edmund* Lord Bishop of
Chester.

The Right Reverend *William* Lord Bishop of
Chichester.

The Right Honourable Lord *Colrayne*.

The Honourable *George Clinton*, Esq; Admiral.

John Chapman, D. D. Archdeacon of *Sudbury*.

Timothy Collins, M. A. Canon Residentiary of
Wells.

Mr. *John Cobb*.

Edward Cobden, D. D. Archdeacon of *London*.

Edward Codrington, Esq;

John Cooksey, M. A.

Charles Walter Congreve, M. A. Archdeacon of
Armagh.

Allen Cowper, M. A.

John Craven, M. A.

Samuel Creswick, D. D. Dean of *Wells*.

Lewis Crusius, D. D. Prebendary of *Worcester*.

D.

THE most Reverend *Charles* Lord Arch-
bishop of *Dublin*.

The Right Honourable *William* Earl of *Dart-
mouth*.

The Right Reverend and Honourable *Richard*
Lord Bishop of *Durham*.

The Right Reverend *Samuel* Lord Bishop of
St. David's.

The Honourable *Wriothsley Digby*, Esq; LL. D.

The Honourable *Arthur Dobbs*, Esq; Governor
of *North Carolina*.

John Dalton, D. D. Prebendary of *Worcester*.

Richard

Richard Dalton, Esq;
Christopher Dawson, Esq;
Peter d'Espaignol, Esq;
John Denne, D. D. Archdeacon of *Rochester*.
Samuel Dickens, D. D. Archdeacon of *Durham*.
George Dixon, D. D. Principal of *Edmund Hall*,
in *Oxford*.
Thomas D'oyly, LL. D. Archdeacon of *Lewis*.
Thomas Drake, D. D.
Philip Duval, LL. B.
Robert Dinwiddie, Esq;

E.

THE Right Reverend *Mathias* Lord Bishop
of *Ely*.

The Right Reverend and Honourable *Frederick*
Lord Bishop of *Exeter*.

John Emerson, M. A.
Jucks Egerton, M. A.
Sloane Elsemere, D. D.
George Errington, Esq;

F.

THE Right Honourable the Lord Viscount
Folkestone.

Frederick Frankland, Esq;
John Fountayne, D. D. Dean of *York*.
William Freind, D. D. Dean of *Canterbury*.
Tobias Frere, Esq;
Thomas Edwards Freeman, Esq;..
* *Tobias Frere, jun.* Esq;

THE

G.

THE Right Reverend *William* Lord Bishop
of *Glocester*.

Henry Galley, D. D. Prebendary of *Glocester*.

William Geekee, D. D. Archdeacon of *Glocester*.

Edmund Gibson, M. A. Precentor of *St. Paul's*.

John Griffith, D. D. Prebendary of *Canterbury*.

Benjamin Goodison, Esq;

John Gooch, M. A. Prebendary of *Ely*.

Sir Francis Gosling, Knt. Alderman of *London*.

David Gregory, D. D. Dean of *Christ Church*,
Oxon.

Thomas Greene, D. D. Dean of *Salisbury*.

Blinman Gresley, M. A.

* *William Gason*, Esq;

H.

THE Right Honourable *George Montagu*
Dunk, Earl of *Halifax*.

The Right Honourable and Right Reverend
Lord *James* Bishop of *Hereford*.

The Honourable and Reverend *John Harley*,
M. A. Archdeacon of *Salop*.

The Honourable *James Hamilton*, Esq; Go-
vernor of *Pennsylvania*.

Sir Thomas Harrison, Knt. Chamberlain of *Lon-
don*.

Hugh Hall, of *Boston* in *New England*, Esq;

James Hallifax, D. D.

George Harrison, of the City of *New York*, Esq;

* *Joseph*

* *Joseph Harrison, Esq; of New Haven, Connecticut.*

Bartholomew Hammond, Esq;

Benjamin Hayes, Esq;

Mr. George Hayter.

John Head, D. D. Archdeacon of Canterbury.

William Henry, D. D.

William Herring, D. D. Dean of St. Asaph.

Thomas Herring, M. A.

Samuel Holcombe, M. A. Prebendary of Worcester.

Richard Hotchkis, M. A.

Joseph Hudson, Esq; Major General.

William Western Hugessen, Esq;

William Hutton, M. A.

I.

SIR *Edmund Isham, Bart.*

Stephen Theodore Janssen, Esq; Alderman of London.

Charles Jenner, D. D. Archdeacon of Huntingdon.

Laurence Jackson, B. D. Prebendary of Lincoln.

Samuel Johnson, D. D. President of the College of New York.

K.

THE Right Honourable *Thomas Earl of Kinnoul.*

Anthony Keck, Esq; Serjeant at Law.

Samuel Knight, M. A.

L.

THE Right Reverend *Richard* Lord Bishop of *London*.

The Right Reverend *Frederick* Lord Bishop of *Lichfield* and *Coventry*.

The Right Reverend *John* Lord Bishop of *Landaff*.

The Right Reverend *John* Lord Bishop of *Lincoln*.

The Right Reverend *William* Lord Bishop of *Londonderry*.

Robert Lamb, LL. D. Dean of *Peterborough*.

John Lawrey, M. A. Prebendary of *Rocheſter*.

William Lloyd, M. A.

M.

THE Right Honourable *Charles* Lord *Maynard*.

Margaret Profeſſor of Divinity, *Oxon*, *Thomas Jenner*, D. D.

Margaret Profeſſor of Divinity, *Cambridge*, *John Newcombe*, D. D.

Alexander Macaulay, Eſq;

William Markham, D. D. Prebendary of *Durham*.

Oſſery Medlicot, M. A.

John Frederick Miede, D. D. Proteſtant Eccleſiaſtical Counſellor to the Eleſtor *Palatin*.

Jeremiah Milles, D. D. Dean of *Exeter*.

John Meyonnet, M. A.

Charles

Charles Moss, D. D. Archdeacon of *Colchester*.
Roger Mostyn, M. A.
Daniel Moore, Esq;
Thomas Moore, D. D.
John Moore, M. A.
Charles Morton, M. D. and F. R. S.
John Morgan, B. D. Chancellor of *St. David's*.
Thomas Morison, M. A.
* *Charles Martyn*, M. A. of *South Carolina*.

N.

THE most Noble *Thomas Holles* Duke of
Newcastle.
The Right Reverend *Philip* Lord Bishop of
Norwich.
Stephen Niblet, D. D. Warden of *All Souls* College
in *Oxford*.
Gerard Neden, D. D.
Samuel Nicolls, LL. D. Rector of *St. James Westminster*.
John Nicol, D. D. Prebendary of *Westminster*.
John Nicols, D. D. Preacher of the *Charter-*
House.
—— *Nash*, M. A.

O.

THE Right Reverend *John* Lord Bishop of
Oxford.
The Honourable *James Oglethorpe*, Esq; Lieute-
nant General.

N

THE

P.

THE Right Reverend *Richard* Lord Bishop
of *Peterborough*.

The Right Honourable Sir *Thomas Parker*, Lord
Chief Baron of the *Exchequer*.

The Right Honourable Sir *John Philipps*, Bart.
Thomas Pardo, D. D. Principal of *Jesus College*,
Oxon.

Vincent Perronet, M. A.

Jonathan Perrie, Esq;

The Reverend *James Perard*, M. A. Chaplain to
the King of *Prussia*.

Charles Plumptre, D. D. Archdeacon of *Ely*.

Edward Poole, M. A. Prebendary of *Brecknock*.

John Potter, D. D. Archdeacon of *Oxford*.

John Pownall, Esq; Secretary to the Lords of
Trade and Plantations.

The Hon. *Thomas Pownall*, Esq; Governor of
South Carolina.

Jos. Parsons, M. A.

R.

THE Right Reverend *Zachary* Lord Bishop
of *Rockester*, and Dean of *Westminster*.

Sir *Thomas Robinson*, Bart.

Thomas Randolph, D. D. President of *Corpus Christi*
College in *Oxford*.

Regius Professor of Divinity, *Oxon*, *John Fan-*
shaw, D. D.

Regius

Regius Professor of Divinity, Cambridge, Thomas Rutherford, D. D.

John Richards, LL. D.

William Richardson, D. D. Master of Emanuel College, Cambridge.

Nicolas Robinson, M. D.

William Robinson, Esq;

Mr. John Ross of Philadelphia.

John Rutherford, M. A.

** John Rotheram, M. A.*

S.

THE Right Reverend *John* Lord Bishop of *Salisbury.*

The Honourable *William Shirley, Esq;* Governor of the *Bahama Islands.*

Samuel Salter, D. D. Master of the Charter-house.

Erasmus Sanders, D. D. Prebendary of Rochester.

George Secker, D. D. Prebendary of Canterbury.

William Simpson, D. D.

Jonathan Shipley, LL. D. Dean of Winchester.

William Smith, D. D. Provost of the College of Philadelphia.

Henry Stebbing, D. D. Chancellor of Salisbury.

Samuel Stedman, D. D. Prebendary of Canterbury.

Adlard Squire Stukeley, Esq;

Joseph Sims, M. A. Prebendary of St. Paul's.

John Simpson, M. A.

T.

SIR *John Thorold*, Bart.
Thomas Tanner, D. D. Prebendary of *Canterbury*.

Mr. St. George Talbot, of *New York*.

John Tattersall, M. A.

John Taylor, LL. D. Residentiary of *St. Paul's*.

Edmund Tew, D. D.

John Thomlinson, Esq;

John Thomlinson, jun. Esq;

James Torkington, M. A.

Hugh Thomas, D. D. Dean of *Ely*.

John Thomas, LL. D. Prebendary of *Westminster*.

John Thornton, Esq;

Sir John Torriano, Knt.

Chauncey Townshend, Esq;

Thomas Tounson, B. D.

Barlow Trecothick, Esq;

Josiah Tucker, D. D. Dean of *Glocester*.

V.

PHILIP *de Valois*, M. A.

Henry Vane, D. D. Prebendary of *Durham*.

Abbot Upsker, M. A.

W.

THE Right Revrend *John Lord Bishop of Winchester*.

The

The Right Reverend *James* Lord Bishop of
Worcester.

The Right Reverend *Richard* Lord Bishop of
Waterford.

The Honourable *Benning Wentworth*, Esq; Go-
vernor of *New Hampshire* in *New England.*

Francis Walwyn, D. D. Prebendary of *Canter-*
bury.

Henry Waterland, LL. D. Prebendary of *Bristol.*

John Waugh, D. D. Dean of *Worcester.*

John Wilberfoss, Esq;

Christopher Wilson, D. D. Canon Residentiary of
St. Paul's.

Thomas Williams, of *Merthyr*, Prebendary of
Brecknock.

John Wills, D. D.

Mr. *John Willis.*

Edward Wilson, M. A.

Thomas Wilson, D. D. Prebendary of *Westminster.*

Granville Wheeler, M. A.

Samuel Wolley, M. A. Prebendary of *Worcester.*

Y.

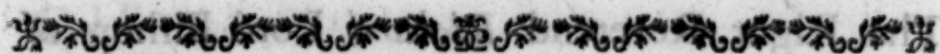
THE most Reverend *Robert* Lord Archbishop
of *York.*

Francis Yarborough, D. D. Principal of *Brazen-*
Nose College, Oxford.

Edward Yardley, B. D. Archdeacon of *Cardigan.*

Edward Younge, LL. D. Clerk of the Closet to
the Princess Dowager of *Wales.*

LADIES



LADIES Annual Subscribers.

LADY Curzon.

The Honourable Mrs. Shirley.

Mrs. Cotton of Etwall in Derbyshire.

Mrs. Apthorp of Hatton Garden.

Miss Cordelia Bright.

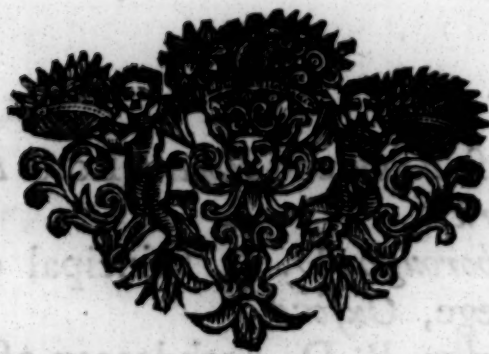
Mrs. Gordon.

Mrs. Sydenham.

The Honourable Mrs. George Talbot.

Mrs. Elizabeth Torriano of Kensington.

Mrs. Elves of Chiswick.



A LIST

A LIST of the
BISHOPS, DEANS, &c.

Who have PREACHED before

*The SOCIETY for the Propagation of
the Gospel in Foreign Parts.*

Anno

1701 **T**HE Reverend Dr. *Willis*, Dean of
Lincoln.

1702 The Lord Bishop of *Worcester*, Dr. *Lloyd*,
not printed.

1703 The Lord Bishop of *Sarum*, Dr. *Burnet*.

1704 The Lord Bishop of *Lichfield* and *Coven-*
try, Dr. *Hough*.

1705 The Lord Bishop of *Chichester*, Dr. *Wil-*
liams.

1706 The Lord Bishop of *St Asaph*, Dr. *Beve-*
ridge.

1707 The Reverend Dr. *Stanley*, Dean of *St.*
Asaph.

1708 The Lord Bishop of *Chester*, Sir *William*
Darwes.

1709 The Lord Bishop of *Norwich*, Dr. *Trimnel*.

1710 The Lord Bishop of *St. Asaph*, Dr. *Fleetwood*.

1711

- 1711 The Reverend Dr. *Kennet*, Dean of *Peterborough*.
1712 The Lord Bishop of *Ely*, Dr. *Moore*.
1713 The Reverend Dr. *Stanhope*, Dean of *Canterbury*.
1714 The Lord Bishop of *Clogher*, Dr. *Ash*.
1715 The Reverend Dr. *Sherlock*, Dean of *Chichester*.
1716 The Reverend Mr. *Hayley*, Canon Residentiary of *Chichester*.
1717 The Lord Bishop of *Hereford*, Dr. *Bisse*.
1718 The Lord Bishop of *Lichfield* and *Conventry*, Dr. *Chandler*.
1719 The Lord Bishop of *Carlisle*, Dr. *Bradford*.
1720 The Reverend Dr. *Waddington*.
1721 The Lord Bishop of *Bristol*, Dr. *Bolter*.
1722 The Reverend Dr. *Waugh*, Dean of *Glocester*.
1723 The Lord Bishop of *Ely*, Dr. *Greene*.
1724 The Lord Bishop of *St. Asaph*, Dr. *Wynn*.
1725 The Lord Bishop of *Glocester*, Dr. *Wilcocks*.
1726 The Lord Bishop of *Norwich*, Dr. *Leng*.
1727 The Lord Bishop of *Lincoln*, Dr. *Reynolds*.
1728 The Lord Bishop of *Hereford*, Dr. *Egerton*.
1729 The Reverend Dr. *Pearce*.
1730 The Reverend Dr. *Denne*, Archdeacon of *Rocheſter*.

- 1731 The Reverend Dr. *Berkeley*, Dean of *Londonderry*.
1732 The Lord Bishop of *Lichfield* and *Conventry*, Dr. *Smallbrooke*.
1733 The Reverend Dr. *Maddox*, Dean of *Wells*.
1734 The Lord Bishop of *Chichester*, Dr. *Hare*.
1735 The Reverend Dr. *Lynch*, Dean of *Canterbury*.
1736 The Lord Bishop of *St. David's*, Dr. *Clagget*.
1737 The Lord Bishop of *Bangor*, Dr. *Herring*.
1738 The Lord Bishop of *Bristol*, Dr. *Butler*.
1739 The Lord Bishop of *Glocester*, Dr. *Benson*.
1740 The Lord Bishop of *Oxford*, Dr. *Secker*.
1741 The Reverend Dr. *Stebbing*, Chancellor of *Sarum*.
1742 The Lord Bishop of *Chichester*, Dr. *Mawson*,
1743 The Lord Bishop of *Landaff*, Dr. *Gilbert*.
1744 The Reverend Dr. *Bearcroft*, Secretary of the Society.
1745 The Lord Bishop of *Bangor*, Dr. *Hutton*.
1746 The Lord Bishop of *Lincoln*, Dr. *Thomas*.
1747 The Lord Bishop of *St. Asaph*, Dr. *Lisle*.
1748 The Reverend Dr. *George*, Dean of *Lincoln*.
1749 The Lord Bishop of *St. David's*, Dr. *Trevor*.
1750 The Lord Bishop of *Peterborough*, Dr. *Thomas*.
1752 The Lord Bishop of *Carlisle*, Dr. *Osbaldeston*.

- 1753 The Lord Bishop of *Landaff*, Dr. *Cresset*.
1754 The Lord Bishop of *St. Asaph*, Dr. *Drummond*.
1755 The Lord Bishop of *Norwich*, Dr. *Hayter*.
1756 The Lord Bishop of *Litchfield* and *Coven-*
try, Dr. *Cornwallis*.
1757 The Lord Bishop of *Chester*, Dr. *Keene*.
1758 The Lord Bishop of *Glocester*, Dr. *Johnson*.
1759 The Lord Bishop of *St. David's*, Dr. *Ellis*.
1760 The Lord Bishop of *Chichester*, Dr. *Ash-*
burnham.
1761 The Lord Bishop of *Landaff*, Dr. *New-*
come.
1762 The Lord Bishop of *Oxford*, Dr. *Hume*.
1763 The Lord Bishop of *Bangor*, Dr. *Eger-*
ton.



The

The Form of a LEGACY to this SOCIETY.

ITEM, *I give to the Incorporated SOCIETY, for the Propagation of the Gospel in Foreign Parts, the Sum of* *to*
be raised and paid by and out of all my ready Money, Plate, Goods, and Personal Effects, which by Law I may or can charge with the Payment of the same (and not out of any Part of my Lands, Tenements, or Hereditaments) and to be applied towards carrying on the Charitable Purposes for which the said Society was Incorporated.

N. B. The Variation in this Form of a LEGACY, from that formerly printed, is made necessary, on Account of some late unhappy Mistakes in Wills, by which several considerable Legacies have been lost to the Society, and the good Intentions of the Testators have been intirely defeated, because the Sums bequeathed to the Society have been ordered to be raised, or paid out of Lands, or Real Estates, which is not now permitted by Law.

Direct to *Edward Pearson, Esq;* in *Duke Street, Westminster*, their TREASURER.

And to the Reverend Dr. *Daniel Burton* in *Bartlet's Buildings, Holborn*, their SECRETARY.

The Form of a Legacy to this Society.

I, T. M. I give to the Incorporated Society,

for the Propagation of the Gospel in Foreign

Parts, the sum of

£ and said sum of all my ready moneys

and things in my possession at the time of my death

(and not out of any part of my lands, tenements or hereditaments) and to be applied to

the carrying on the Christian Propagation

which the said Society was incorporated.

W. B. The Variation in this Form of a Legacy,

from that formerly printed, is made

necessary, on Account of some misapprehensions

Mistakes in Wills, by

deceivable Legacies have been made to the Society, and the good Intention of the Testator

has been entirely defeated, because the

sums bequeathed to the Society have been

ordered to be paid, or paid out of Lands,

or Real Estates, which is not now permitted

by Law.

Direct to Edward Rogers, Esq; in Duke

Street, Westminster, their Treasurer.

And to the Reverend Dr. Daniel Burton in

Barley's Buildings, Holborn, their Secretary.

